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CRITICAL AND EXPLANATORY

NOTES,

ON MANY PASSAGES IN THE

NEW TESTAMENT,

**WHICH TO COMMON READERS ARE HARD TO BE
UNDERSTOOD.**

ALSO,

AN ILLUSTRATION

OF THE .

GENUINE BEAUTY AND FORCE

OF SEVERAL OTHER PASSAGES.

BY EZEKIEL J. CHAPMAN, A. M.
PASTOR OF A CHURCH OF CHRIST IN BRISTOL, N. Y.

CANANDAIGUA:
PRINTED BY JAMES D. BEHRE.

... ..
1819.



THE UNITED STATES OF AMERICA

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RECOMMENDATIONS.

THE following recommendations, from the Rev. Dr. FIRCH, late President of Williamstown College, and the Rev. Mr. TAYLOR, formerly a Minister of the Gospel in Deerfield, Mass. will afford some evidence of the merits of this work :

HAVING examined nearly the whole of the Work entitled, "*Critical and Explanatory Notes, on difficult passages in the New Testament, by the Rev. Ezekiel J. Chapman,*" I find it to contain the substance of the opinions and expositions of the best critics and commentators, with which I am acquainted, with original criticisms, remarks and observations of the Author, which, in my view, manifest close attention to the subjects, a critical knowledge of the original, good judgment and soundness in the faith. The work, in my opinion, corrects several errors in our common translation of the Scriptures, throws light on difficult passages, and is calculated to assist students in theology, and private christians in their endeavors to know the true meaning of these parts of the sacred oracles. I can therefore cheerfully recommend the work to public patronage.

EBENEZER FITCH.

West-Bloomfield, August 13, 1818.

HAVING examined a part of the work entitled, "*Critical and Explanatory Notes on difficult passages of the New Testament,*" by the Rev. EZEKIEL J. CHAPMAN; and being satisfied that it will be a useful publication, casting much light on such passages—I do hereby recommend it to the patronage of the public.

JOHN TAYLOR.

Mendon, August 17, 1818.

2012.08.14

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PREFACE.

THE Author of the following little work, has one request to make. It is : that previously to any judgments being passed thereon, his object in publishing it may be understood. That is, in short, not so much to instruct the learned (though he hopes that some part of the work will be at least entertaining to them) as to furnish plain common people with a compendious exposition of such passages of Scripture, as they have frequently proposed to him, and he presumes to many other ministers also, for explanation. Such exposition or explanation, may indeed be found in some of our best commentators, paraphrasts, and critics ; but their works are in general too expensive to be bought, as well as too voluminous to be read, by the people in question. A compendium of judicious criticism and of explanatory remarks on some of the most important difficult passages of the New Testament, designed for the benefit, and adapted to the understandings, of the common people, has long appeared to him a desideratum in theology. Such a compendium he has endeavored to furnish. Of his success herein, others better informed and less interested in the reputation of the present work than himself, must judge. The author's object having been thus explicitly stated, he hopes that no considerate reader will think it strange, either that no more has been

said, by way of explanation, on some of the many texts to which he has attended, or that so little has been said in the directly devotional strain.

The reflecting reader will probably think of many other passages in the New Testament, which need some elucidation beside those inserted in the present work. The author has confined himself to such as appeared to him most important to be explained.—With the Apocalypse of St. John he has had but little concern; and for two reasons: almost the whole of that book is to an unusual degree symbolical, and of course very difficult to be explained, with any desirable precision, until the great events therein symbolized, shall have taken place. Besides, the explanation of it, even if practicable, would comprize such a vast body of historical facts, &c. that it could not be admitted within the designed limits of the present manual.

For his assistance and ultimate success in preparing the following work, he has carefully consulted some of the best biblical expositors now in use, as well as some of the most approved treatises on ancient manners and customs. Human authorities, for the confirmation of his criticisms and remarks, have been rarely appealed to in the body of the work; but this was not because in general they could not be had, nor because they were not respectable; but because his object already announced, did not appear to him to render such a procedure very necessary, and his designed brevity certainly did not render it possible.—Above all, he has diligently searched the Holy Scrip-

tures in their original languages, determining to think for himself, and asked for those illuminations of the Blessed Spirit, without which our light is darkness, our knowledge ignorance, and our wisdom folly.— May “He guide us into all the truth.”

THE AUTHOR.

—Title of the original printed
bound with Letter written
Colombia... London 1824
Critical and Explanatory Notes, &c.

MATTHEW.

CHAP. iii. 12. “He will burn up the chaff with unquenchable fire.”—This prediction of John Baptist, alludes to the following practice of people in his days. Having winnowed the grain, and thus separated the chaff from the wheat, they set fire to the former on the windward side. The fire in that case had such an advantage over the chaff, that it would not cease until the chaff had been utterly consumed.—Thus the fire was unquenchable. And thus figuratively, yet impressively, does the Baptist represent the worthlessness of hypocrites, (for they in a spiritual sense are the chaff) and also their complete and eternal ruin.

CHAP. v. 21. “Ye have heard that it hath been said by them of old time,” &c.—The original may as well, or more properly, be translated thus: “it hath been said to the ancients.” The design of our Saviour in this chapter, appears to have been to remind the Jews of those laws and prohibitions which the Lord had given to their fathers, as well as of those glosses and erroneous constructions which had been put upon them by their fathers and rabbis.

CHAP. vi. 30. "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"—From Docts. Russel and Shaw, we learn, that on account of the extreme scarcity of fuel, the easterns use the dry stalks of herbs and flowers, of rosemary, and of various other plants, to make fire, and to heat their *ovens*. To common readers, casting grass or herbage into ovens, sounds strange; but such, for the reason just mentioned, has long been the practice in Judea, and in the countries adjacent.

CHAP. vi. 34. "Take therefore no *thought* for the morrow."—In the delivery of this precept, our Saviour designed not to prohibit or discourage absolutely all care and concern about our future temporal condition, but merely to repress *solicitude* or *anxiety* about it; as must be evident both from the precise import of the original verb, which signifies to take *anxious* thought; and also from the fact that such absolute indifference would be altogether inconsistent with the subsistence of people in the present life.

CHAP. v. 39. "But I say unto you, that ye resist not *evil*; but whosoever shall smite thee on the right cheek, turn to him the other also."—The word *evil* in this passage denotes not the Evil One, for him we are expressly commanded to resist, (James iv. 7,) nor the evil thing or moral evil sin; for this we are commanded both to resist and to mortify; but the evil *man*, the unreasonable and angry assailant. For proof of this, nothing more is necessary than a mere attention to the

whole passage : “ I say unto you, that ye resist not, or rather, not to resist evil ; but *whosoever* shall smite thee on the right cheek, turn to *him* the other also.”

With respect to the last clause of this verse, it is evident that its *spirit*, rather than the letter of it, is to be regarded by us. The general duty of exercising and cultivating a forgiving disposition, in opposition to a retaliating and revengeful one, appears to be the whole of what our Saviour intended by this injunction.

CHAP. viii. 24. “ And Jesus saith unto him, see thou tell no man ; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”—The gift here mentioned, denotes the gift, or offering, of birds and lambs, as prescribed in Lev. xiv. 1–32, for the cleansed leper.—These he was to offer in presence of the Jewish priest, whose official duty it was to pronounce him in that case legally clean, and all this was to be done “for a testimony unto them,” i. e. to the Jews, that the leper was legally cleansed. From the whole system of divine institutes, relative to the plague of leprosy, and particularly from the extreme caution and diligence with which the priest was to proceed in his examination of him suspected to be the subject of it, we learn how careful and how faithful ecclesiastical judicatories should be in examining and disciplining the members of their body, and especially those of them whose “spot is not the spot of God’s children.” For the loathsome disease of leprosy undoubtedly represents sin the still more loathsome disease of the soul.

Once more : from our Lord's particular direction to the healed leper, it is demonstrable that the Jewish dispensation was not then abolished ; that on the contrary, its ceremonial injunctions remained in undiminished force.

CHAP. xii. 43. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none," &c.—From the expression in our English Bible, "*he walketh through dry places, seeking rest,*" many readers probably suppose that the dispossessed man is here meant. But this is a mistake. It is not the man, but the unclean spirit who is here figuratively represented as walking through dry places, seeking rest, and finding none. One proof of this is, that, in the original Greek, the participles rendered *seeking*, *having come*, are in the neuter gender, and must of course, according to the rules of syntax, agree with the antecedent—PNEUMA, spirit.—This passage is sometimes used to disprove the doctrine of the saints' final perseverance ; but that it is of no force at all for this purpose, is very evident : for not only does the passage treat exclusively of such demoniack possessions as were peculiar to our Saviour's time, but also, it is wholly silent as to any good spirit's having ever been in the man. For surely to prove that the man ever fell from a state of grace, it must be made to appear that he ever *had* the root of the matter in him (for no man can fall from or lose that which he never had), and that this may be made to appear, something more must be proved than merely that the evil spirit *left* him.—The parable before us is also applicable to the Jews as a nation ; for the Saviour ex-

pressly applied it to them. For having remarked that the evil spirit went and took with himself seven other spirits, more wicked than himself, and thus fortified, re-entered his old habitation, He added, "even so shall it be also unto *this wicked generation.*" And as applied to them, it denotes that the hosts of hell and powers of darkness, perceiving that they were unable to withstand the artillery of truth, as managed by John Baptist, Jesus Christ and his apostles, would flee for safety to the Gentile nations; places which had always been dry, as they had never yet been watered from the "river of God." There, however, they would be as unable to find rest as before, for the apostles would surely "search them out through all the thousands of Israel:" yea, as the triumph of the Gospel among the Gentiles would be both more decisive and more general than it had been among the Jews, the evil spirit would perceive himself to be in greater danger, and be more alarmed than before, and would accordingly return with sevenfold rage and violence to his former possession—the Jewish nation; a prediction which, with awful exactness, has been fulfilled upon that devoted people.

CHAP. xiv. 26. "The disciples were troubled, saying, *It is a spirit,*" i. e. a spectre, an apparition, for the original word is not PNEUMA, but PHANTASMA.

CHAP. xviii. 6. "Whosoever therefore shall offend one of these little ones that believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the sea."—The first and most common meaning of the

English word offend, is to irritate—to make angry. But the original word here used, signifies to *cause one to fall*, by laying a stumbling block before him. The expression, of hanging a mill-stone about one's neck, and thus drowning him in the midst of the sea, alludes to a mode of punishment sometimes used among the Jews. But our Saviour did not mean, that, of even a more tremendous punishment than this, a person would be worthy, merely because he should happen to *displease* one of his disciples : But the denunciation in this passage is manifestly levelled only against such as should, whether by persecution or flattery, or in whatever way, become designedly the instruments of the apostacy and ruin of his followers.

CHAP. xviii. 34. “And his Lord was wroth, and delivered him to the tormentors (i. e. prison keepers) till he should pay all that was due.”—The prisons of the ancients were quite different from ours. Their prison was a part of a private house, and commonly of the house where their criminal judges dwelt.—Hence then we have the illustration of Jer. xxxvii. 15 : “Wherefore the princes were wroth with Jeremiah, and smote him and put him in prison in the house of Jonathan the scribe.” Another fact relative to the eastern prisons is, that the keepers of them had, and still, to a lamentable degree, have the power to treat the prisoners just as they please. All required of them was to produce or present the prisoners when they should be demanded. The injunction on them was not to treat the prisoners humanely, &c. but to *keep them safely*, Acts xvi. 23. They might indulge them with privileges, or put them in irons, throw them

into the dungeon, and in short *torment* them according to their pleasure. Hence then the force of this passage: “delivered him to the tormentors.” Hence the force of Jeremiah’s request, that he might not be carried back to the dungeon, lest he should *die*—hence the energy of those scriptures which speak of the “*sighing* of the prisoner.” And, what a terrible emblem is there here of the future misery of the finally impenitent!

CHAP. xix. 28. “Verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—From the punctuation in Griesbach’s edition of the Greek New Testament, (which by the learned is most approved) it would appear that the PALINGENESIA—the regeneration here mentioned, is to be understood as referring not to Christ’s disciples, and so denoting that moral change which they had experienced, but to the day when the Son of man should sit upon the throne of his glory—in other words, that regeneration in this place denotes that great change in the moral world which will be effected at the day of judgment, when there shall be made a new heavens and a new earth; that in short, it is as if Christ had said, “Ye who have followed me in this world, shall on the great day—that day of the *restitution of all things*, Acts iii. 21, and of moral regeneration—sit upon twelve thrones,” &c. But to conclude hence, as it appears some have done, that personal regeneration (meaning thereby the renovation of the

heart) does not take place in this world, nor until the day of judgment, is extremely absurd.

CHAP. XX. 23. "But to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."—The sentence, "it shall be given to them," is inserted by our translators, and there is nothing answering to it in the original. This interpolation, designed, no doubt, to illustrate, appears greatly to obscure or rather to misrepresent, our Saviour's meaning: For as the passage now stands, the word *mine* seems to be emphatical, and common readers would naturally, from the whole, infer, that the privilege of sitting at Christ's right hand, *He* had no power to give to any;—that however, it should be given (say by his Father) to them for whom it was prepared. But leave out the interpolation, and the *true* meaning of the passage is perfectly plain—thus, "to sit on my right hand and on my left, is not mine to give, but for whom it is prepared of my Father." The passage, therefore, when rightly understood, does not at all contradict, but rather supports, the doctrine of our Saviour's divinity.

CHAP. XXII. 28, 33. "Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God

of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." If regard be had merely to the etymology of the word ANASTASIS, it must be allowed that it is rightly rendered in English, resurrection. In the verses now before us, it seems however to denote that state of being which succeeds the resurrection, and which is commonly called the separate state. For instance the argument: our Saviour introduceth the declaration of Jehovah to Moses, *Exod. iii. 3, 6*, as a proof and an instance of the anastasis. But surely from the existing state of those patriarchs in Moses' time, it could never be proved that the now dead bodies of men will rise again. For those patriarchs had not risen again, and of course their case was neither an instance, nor a proof, of the literal resurrection. But it was both a proof and an instance of a state of conscious existence after death. In a word, from this declaration of Jehovah to Moses, "*I am the God of Abraham, Isaac, and Jacob,*"—a declaration made four hundred years after their death, the logical conclusion is simply and solely this, viz. : that those patriarchs, i. e. their souls, were *then* alive. The conclusion then is, that the verses before us, are a direct and complete proof of a separate and a future state, but not of a corporeal resurrection, otherwise than by implication and inference.

CHAP. xxiii. 5. "They make broad their phylacteries, and enlarge the borders of their garments."—The Greek word, translated phylacteries, is derived from PHULASSO, to keep, to preserve, and as here used, denotes those scrips of parchment which

the Jews wore on their foreheads, or on some conspicuous part of their garments, and on which were written and preserved some select and favourite sentences of their law. This practice was in conformity to the precept in Deut. vi. 7—9, which they understood in the literal sense.

CHAP. XXIV. 15. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c.—In Dan. xi. 31, it is called the abomination that maketh desolate, "SHIKKUTZ MESHOMUM. By the expression is intended, generally, the Roman army, which emphatically made desolate by its ravages and conquests. It was called the *abomination* of desolation, on account of those images of their idols, which were engraven on their standards, and which were extremely abominable to the Jews—abominable, both because generally they were the *images* of deities, which, by the second commandment, the Jews were expressly prohibited from making; and because they were the images of *such* detestable deities as the Romans worshipped.

CHAP. XXIV. 17. "Let him which is on the house-top not come down to take any thing out of his house."—To understand this passage, it must be remembered that the houses of the Jews had flat or horizontal roofs. Hence we read of David's "walking upon the roof of his house," 2 Sam. xi. 2. The meaning of our Saviour evidently was, that those Jews, who should happen to be on the roofs of their houses (whether for the purpose of walking or ob-

servation) when the Roman armies appeared before Jerusalem, should entirely disregard every thing in the house, however valuable, and, if they meant to save their lives, go immediately down at the outer stairs and flee out of the city.

CHAP. XXIV. 28. "For wheresoever the carcase is, there will the eagles be gathered together."—This remark is undoubtedly true in the literal sense. To a dead, mouldering, putrifying body, not only eagles, but other winged animals, spontaneously resort. Gen. xv. 11. It is however sufficiently evident that our Lord intended that this remark (which it appears was a kind of proverb among the Jews) should be understood in some other than the literal sense. For from the parallel passage in Luke xvii. 37, it appears that it was in answer to the disciples' inquiry, "Where Lord?" i. e. where shall these predicted calamities be experienced? To this inquiry, Christ giveth no other reply, than "wheresoever the carcase is, there will the eagles be gathered together." The reply was doubtless appropriate, because it was Christ's. By the carcase, therefore, must be meant the inhabitants of Jerusalem, who, as a people, were morally and judicially dead; and by the eagles, the images on the Roman standards.

CHAP. XXIV. 41. "Two women shall be grinding at the mill; the one shall be taken, and the other left."—To a mere English reader, and to any one not acquainted with ancient manners and customs, this prediction of Christ appears strange and almost unintelligible. For the satisfaction of such readers, it

should be observed, that the ancient mills, and method of grinding corn, were very different from ours. Their mills were hand-mills, and managed by women. The orientals have preserved mills of the same sort, and the same method of grinding, down to the present time. Dr. Clarke, in his late travels through Palestine, observed the same practice at Nazareth. Two women sat on the ground, opposite to each other, with two round flatted stones. On the top was an aperture, or cavity, where the corn was put in, just as it now is into the hoppers of our grist mills. These stones or stone mills were turned, it seems, with a sort of crank, and sometimes pushed from one to the other. In this manner they ground daily. This business is usually done in the morning, so that if any one then walks out, he will hear the noise of many of these mills going at the same time. Hence, by the way, we have an illustration of Jer. xxv. 10: "Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the *millstones*, and the light of the candle."

CHAP. XXV. 36. "— sick, and ye visited me."— The original word here used (from which the noun, *EPISKOPOS*, overseer or bishop, is derived) signifies a looking after, overseeing, taking care of, &c. In Acts vi. 3, the same word is rendered "look out." It is only for *such* a visiting of the sick, that the final benediction of the Saviour will be pronounced. "Let him that readeth understand."

MARK.

CHAP. iii. 14. "And he ordained twelve, that they should be with Him, and that He might send them forth to *preach*."—There are three Greek words which are translated preach, viz. KERUSSO, KATANGELLO, EUANGELIZO. Those who can read the New Testament in its original, will perceive, both from the etymology of the words themselves, and from an examination of those passages wherein they occur, that all these are not perfectly synonymous. The first and second, it is true, are nearly so, the one signifying to publish, the other to announce. But between the first and last, there is a wide difference. And it appears in that

1. Kerusso (to publish, to proclaim as an herald or public crier) may have for its object any thing good or bad, desirable, or undesirable, as war or peace, prosperity or adversity, joy or sorrow ; but the object of euangelizo, is always something good and agreeable.

2. The former, as is evident from the word itself, supposes a large, or at least a considerable, number present. But not so necessarily with the latter. The glad tidings may be declared to only one. See Luke, i. 19. "I—Gabriel—am sent to speak unto thee, and to show *thee* these glad tidings."

CHAP. vi. 12. "And they went out, and preached that men should *repent*."—There are two words in the original translated repent—METANOEO and METAMELOMAI. But these are not wholly synonymous.

The former, which is the word used when the scriptures require repentance as a duty, or represent it as necessary, signifies exactly a change of the mind, including *godly* sorrow for sin, and external reformation. See, among numerous other instances of this use of the word, Acts ii. 38, iii. 19. xvii. 30—Luke xiii. 3, 5. But the latter denotes *mere* sorrow. Accordingly we find that when such a sorrow is mentioned, as is emphatically the sorrow of the world that maketh death—such a sorrow as has for its object the evil consequences of sin, rather than the odious nature of sin itself—the word used is commonly *metamelomai*. See as instances, Mat. xxvii. 3—Rom. xi. 29—2 Cor. vii. 8.—The above remarks may be highly useful to the reader, particularly in enabling him to understand what the scriptures mean, when, as is sometimes the case, they ascribe repentance to *really* impenitent sinners, as to Judas.

CHAP. xi. 13, 14. “And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever:” with Matth. xxi. 19, “and presently the fig-tree withered away.”—The attentive reader naturally inquires, why should Jesus curse the fig-tree for its barrenness, when, as appears from the passage itself, the time of figs, or of its bearing figs, had not yet come? For “shall not the Judge of all the earth do right?” And can it be right, or in any sense allowable, for Him to reap where He has not sown, and to gather where He has

not strawed, or scattered,—to expect and demand fruit from the fig-tree when, in the very nature of the case, fruit was impossible, and after all to condemn the tree to perpetual sterility, merely because it did not do that which it was impossible for it *then* to do? With this passage, expositors have been much perplexed. Some have supposed, that the fig-tree in question was of a peculiar kind—in short, that kind which bore at the same time figs of two years growth—figs of the present year and of the past. And hence they conclude, that even if it were too early for figs of the present year to have been there, still as it was usual with such fig-trees to have some fruit upon them all the year round, so some figs at least of the preceding year, might have been reasonably expected. Others have supposed, that for the actual explanation of this passage, the word *gathering* ought to be understood thus: “when He came to it, He found nothing but leaves, for the time of *gathering* figs was not yet.” When the Jews said, “there are yet four months, and then cometh harvest,” John iv. 35; they meant by the harvest the ingathering of the harvest. Similarly, it is said, may the passage before us be understood. And as the time of gathering figs and carrying them off had not yet come, so and for this reason, Jesus might properly have expected to find them still on the tree. But there is another interpretation of this passage, far more simple, and, I think, far more satisfactory than either of the *preceding*: it should be remembered that the word *yet* is inserted by our translators. In the original, there is nothing corresponding to it. The phrase in the original may just as well be translated thus: “it was

not a time of figs," meaning there were no figs there, the tree did not bear figs that season. According to this interpretation, the two last clauses in verse 13 are indeed synonymous; but this is only in conformity to the well-known idiom of the sacred languages. The above solution being adopted, and it is surely an allowable one, we are entirely relieved from embarrassment in accounting for Jesus cursing the fig-tree. For it would hence appear that the simple reason why He cursed the tree, was, its barrenness. The tree, it is true, had leaves a plenty, and that was all. It was not with it a time or season of bearing figs. Although it had leaves, and hence must have been alive, yet it was utterly barren that year. Hence our Saviour cursed it, and it withered away.

CHAP. xiii. 11. "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."—How have enthusiasts wrested this scripture, and it is to be feared to the destruction of many! It has frequently been used to disprove the necessity of study in christian ministers—to prove that they ought not to premeditate on their subjects—that they should not give themselves the trouble of determining, or even thinking beforehand, what or how they shall preach; but must expect and depend upon a certain inspiration, or immediate divine assistance, to be imparted at the moment they enter the place of preaching, and to be continued so long as they are there!!

The true, the whole meaning of this passage may be easily understood by comparing it with the parallel one in Matth. x. 17—20: “But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before *governors* and *kings* for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak.” A moment’s attention to the passage shows, that it refers solely to that *defence of themselves* which the apostles were to make before the Jewish sanhedrim, and Gentile tribunals. Our Lord here directed his apostles that when arraigned before them on trial for their lives, they should not be anxious with respect to self-vindication, assuring them, that ability, sufficient for this purpose, would be immediately imparted to them from on high. This scripture, therefore, is of no force at all, to support the groundless, false, and highly dangerous sentiment—a sentiment of course embraced by none but the ignorant—that ministers may, unless in extraordinary cases, preach without study and previous preparation.

LUKE.

CHAP. ii. 8—12. “And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.” —*This day* is supposed to have been the 25th day of the month which we call December. The same day accordingly has been by most Christians termed Christmas day, in commemoration of the birth of Christ. It should be remembered, however, that, as Mosheim observes, the ancient eastern nations celebrated the sixth of January as the day of the incarnation. That day they called Epiphany, from the Greek word EPIPHANEIA, signifying manifestation, because on that day, as they supposed, the immortal Saviour was manifested to the world. The interim between these two dates is short—only twelve days: so that still, by the concurrent voice of both ancient and modern Christians, Jesus Christ was born about the last of December, or first of January. But how, the unlearned reader may inquire, could this be? Could shepherds be *then* abiding in the fields, keeping watch over their flocks, and by night too? The difficulty relative to this subject will vanish when he recollects, or understands, the latitude of Judea.—This is about 31 degrees. No valid objection there-

fore to the commonly received opinion relative to the time of our Lord's incarnation, can arise from the fact of the above-mentioned contemporary employment of the shepherds. For in that latitude and climate shepherds might have been very comfortable on the 25th of December, or 6th of January, while out in the open fields attending to their flocks. This appears to be the proper place for raising a decided testimony against the manner in which Christmas day is frequently, and perhaps commonly, spent. He that regardeth the day at all, in distinction from other days, should surely regard it unto the Lord. Some undoubtedly do thus regard it: but how many there are who spend the day in vain amusement, or at best in mere conviviality, and perhaps without scarcely a thought of the glorious event which was announced by the angels to the shepherds!!

CHAP. iv. 20. "And when he had closed the book, he gave it to the minister, and sat down."—The word translated minister in this passage denotes not what in these days is commonly meant by the term, but a menial servant, whose business it was to take charge of the sacred books. The same word occurs, and is similarly translated in Acts xiii. 5.

CHAP. v. 37, 38. "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved."—For the information of common readers, and for the explanation of these passages, it should be remembered that the bottles of the an-

cients were very different from ours. They were made of leather, or rather of the skins of animals.— And if these leather or skin bottles were new and strong, they might preserve in safety the new wine put into them; but if they happened to be old and decaying, the new wine, still in a state of fermentation, would burst the bottles, and thus both would the former be wasted, and the latter utterly destroyed. No man, therefore, of any sense, would put new wine into old bottles. Thus much for the *literal* meaning of the passages. From the connexion it is evident that the *spiritual* meaning of our Saviour was, that it would be wholly improper and injurious to impose on his disciples, as yet weak and but little experienced in the divine life, such severe mortifications, and rigorous observances, as in obedience to the mandates, and in conformity to the example of their master, John's disciples practised.

CHAP. vi. 12. “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”—That our Saviour's animal frame should have been so far invigorated, and his devotional spirit so continued, as that he might in fact have prayed *all night*, either mentally or vocally, is not at all incredible, especially if we have recourse to that divine, miraculous agency, which, on another occasion, (Matth. iv. 2) enabled him to fast forty days and forty nights in succession. At the same time, from this passage it is by no means certain that he did thus pray. The word PROSEUCHEE, signifies sometimes, both in the holy scriptures and in other writings, an oratory, a

prayer-house, or place of prayer. Of these the Jews had many, and the pious among them frequently resorted thereto for devotional exercises. They were open at the top, were surrounded with trees, and frequently situated near to some sea or river. Acts xvi. 13. And such is probably the import of the word in this passage. The sense of the passage then may be this : Jesus went out into a mountain to pray, and continued all night in a place of prayer ; where undoubtedly he was employed the greatest part of the time in devotional exercises.

CHAP. vii. 28. "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist ; but he that is least in the kingdom of God is greater than he."—If this passage might be allowed to speak for itself, human exposition would be unnecessary, because in that case, it would explain itself. It is true, that in the parallel place in Matth. xi. 11, the word *prophet* is not found, but even there it is evidently understood. Greatness is of two kinds : greatness in the sight of God, and greatness in the sight of men. The former of these is unquestionably here meant. But this also is two-fold, personal and official. Both of these may have been intended, by our Saviour, in this his declaration, but the last is principally meant. See Luke i. 15—17. By the *kingdom of God* here mentioned, or as it is in Matth. xi. 11, "kingdom of heaven," is meant, this kingdom under its new, or as it is commonly called, Christian dispensation. In short, the meaning of the declaration before us is obviously this, viz. that, as *prophets* or teachers, none antecede-

dent to John had been superior to him, as none had greater light and knowledge, and none had been sent on a more honorable and important embassy (for he was the immediate precursor of our Lord, and sent directly to prepare his way)—but yet that the least true prophet or teacher, under the much more luminous dispensation of Christ, would, in the before mentioned respects, be superior to even John the Baptist. And hence, by the way, it is very evident; that John Baptist did not come under the Christian dispensation.

CHAP. xii. 35. “Let your loins be girded about, and your lights burning.”—The ancient Orientals were in the habit of wearing long, loose, and flowing garments. Whenever, therefore, they had to do any business which required strength and much activity, it would be necessary for them to tie and tuck up those garments; otherwise they must prove to them a very serious impediment. Accordingly we find that in such a case they thus did. See 1 Kings, xviii. 46; 2 Kings, iv. 29; Job, xxxviii. 3; Jer. i. 17, &c. The phrase “lights burning,” relates to the preparation which servants were to make for their masters, on their return from nocturnal feasts, especially marriage-feasts. See ver. 36, and Matth. xxv. 1—10. This direction of our Lord, considered as thus allusive, is, therefore, replete with meaning and energy, and reminds us, that like the children of Israel, Exod. xii. 11, we should be in continual readiness for marching, and that we should be very careful to cast away from ourselves all those transgressions, as well as not to entangle ourselves with

any of those worldly cares, which would prevent or impede the prompt discharge of our duty—and that with our lights or lamps thus burning, we should be always ready for the arrival of our Lord.

CHAP. xiii. 24. “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.”—The Greek word translated strive, signifies to agonize, to be in an agony; and of course very impressively represents the earnestness, the vehemence, the violence, Matth. xi. 12, with which we should seek the kingdom of God. But how are we to understand the last part of the verse, “for many, I say unto you, will seek to enter in, and shall not be able,” or shall not prevail? Do we not read, “seek and ye shall find—he that seeketh findeth?” Our Lord might have meant by the expression, that many would seek to enter in by wrong ways, or certainly not by the *right* way; for observe, he doth not say that they will *agonize* for this purpose. But what he principally meant, was, that they would (in their way) seek to enter in when it should be *too late*, and hence should not be able. That such was most directly his meaning, is evident from his words immediately following: “When once the master of the house is risen up, and has *shut to the door*, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.” Let none, therefore, forget that *now* is the accepted time, that *now* is the day of salvation.

CHAP. xiii. 33. “— it cannot be that a prophet perish out of Jerusalem.”—But why might not a prophet, as easily as any other person, perish out of Jerusalem? It should be remembered that in Jerusalem the stated sessions of the Jewish sanhedrim were holden. Before that august body, prophets, suspected of heresy or wickedness, were arraigned, and if found guilty, were by them adjudged to death, at or near Jerusalem.

CHAP. xv. 18. “I will arise and go to my father, and will say unto him, father, I have sinned against heaven, and before thee.”—The only remark I shall make on this passage is, that it seems sufficiently to justify the use of such expressions as these: “rebellion against heaven, addresses to heaven, assistance of heaven,” &c. Many object to such expressions on the ground that they savor too much of heathenism. Indeed they may be used too frequently and too loosely. But when we use them understandingly and reverently, or, in short, as not abusing them, we have scriptural warrant for our practice. See, beside this passage, Psal. lxxiii. 9: “They set their mouth against the *heavens*,” i. e. against God. Dan. iv. 26: “—thy kingdom shall be sure unto thee, after that thou shalt have known that the *heavens* do rule,” i. e. Jehovah doth rule.

CHAP. xvi. 8, 9. “And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of un-

righteousness; that when ye fail, they may receive you into everlasting habitations.”—The lord, i. e. the rich man, mentioned in verse 1, *commended* the unjust steward. He did not approve of him as though he had done wisely, for he had no right thus to dispose of his master’s property, but commended, praised, applauded him, because he had done *wisely*, i. e. for himself—“for the children of this world are in their generation wiser than the children of light.” The meaning is, that worldly men are more prudent in forming, and more energetic and persevering in executing plans to obtain the riches and honors of this transitory world, than Christians are to secure an interest in the durable riches and everlasting honors of heaven. Alas, how true is this! But what can be the meaning of verse 9: “And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations”? Mammon means riches. The phrase “mammon of unrighteousness,” is an hebraism for unrighteous mammon or riches, so called because they are often gotten unrighteously, as well as unrighteously and injuriously used. With this mammon of unrighteousness we are to make to ourselves friends, that when we fail, they may receive us into everlasting habitations, i. e. with the right use of the things of this world, we should do good, especially to the poor and needy—should be like Job, eyes to the blind, and feet to the lame; that when we die and leave this present world, these our worthy friends, who have been relieved by our charities, especially those of them who have died before us, may receive us into everlasting habitations—

into heavenly mansions. Some suppose that the pronoun *they*, in the last part of this verse, denotes God, Christ, the angels, &c. It is undoubtedly true, that all holy, super-human beings, will cordially receive good people into their house, not made with hands, eternal in the heavens. At the same time it must be admitted, that the parallelism, between the literal and spiritual meaning, is much better preserved by the construction which I have given, than by that last mentioned. For it should be remembered, that the persons who received the unjust steward into their houses, were the *very same* who had been the objects of his profuse, though unjustifiable, beneficence.

CHAP. xviii. 12. "I fast twice in the week."—In a late and excellent treatise on Jewish customs, it is stated, that the two days of fasting among the Pharisees were Thursday and Monday, or the second and fifth days of the week—on Thursday in memory of Moses going up to Mount Sinai, and on Monday in memory of his coming down from thence.

CHAP. xx. 18. "Whosoever shall fall upon that stone (this stone, Matth. xxi. 44) shall be broken; but on whomsoever it shall fall, it will grind him to powder."—This passage is supposed to refer to the two modes of punishment used among the Jews.—The one was by letting the criminal fall from an eminence on a stone beneath—the other by letting a stone fall on him, i. e. on his head. These two sorts of punishment, in fact, existed among them; and the latter was considered as by far the most terrible.

because of course most fatal. He that fell on the stone, would thereby be terribly bruised and tormented ; but on whomsoever the stone should fall, instant death was his portion—"it would grind him to powder." Christ here referreth to himself, as by way of eminence, *the stone*—the tried corner stone, mentioned by Isaiah and David—and is supposed hereby to illustrate the certain doom of two sorts of persons. Those who should fall upon him in present unbelief, and persecution ; and finally in crucifying him, would be broken—terribly punished—with the loss of spiritual privileges, and with grievous temporal calamities, in the approaching destruction of Jerusalem (wherein, as Josephus says, 1,100,000 Jews lost their lives)—but a still more terrible punishment awaited those on whom this mighty stone should fall, in his final and tremendous wrath. It would "grind them to powder." Therefore, "Kiss the son lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

JOHN.

CHAP. i. 16. "And of his fulness have all we received, and grace for grace."—The last clause of this verse, which, indeed, is the only part of it that requires explanation, has been variously understood and interpreted. Believers are here said to receive from the fulness of Christ *grace for grace*. What can be the precise meaning of this expression?—Without mentioning all the constructions of this phrase, which have been adopted by different expositors, I shall merely suggest that, which, in consequence of mature deliberation, appears most reasonable. This will be done in the following paraphrase: From the abundant fulness that is in Christ, the incarnate word, have all we believers received spiritual supplies in great profusion, and variety—and particularly grace for grace, i. e. there is grace in us *answerable* to grace in him—we have the same *sort* of dispositions as he had. He had them indeed *without measure*, but we *in measure*, and we are hereby conformed to the *image* of him, who is "the first-born among many brethren." Rom. viii. 29.

CHAP. iii. 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."—The Greek word ANOTHEN, here translated *again*, properly signifies *from above*, and is accordingly thus translated in verse 31 of this chapter. The word man, in this passage, is generic—intending neither males of one age to the exclusion of those of another, nor indeed

the male sex to the exclusion of the female, but mankind generally. In proof of this it may be observed, that the corresponding Greek word *τις*, is thus generic, signifying exactly, any one. From the whole therefore, we may collect the following most important truths—that to enjoy eternal happiness, a spiritual change is necessary; that this is necessary for every one, for the merely moral as well as for the openly profane; and that for the production of this change, supernatural influence is necessary.

CHAP. iv. 20. “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.”—To understand the import of this remark of the Samaritan woman, it is requisite to recur to a few facts in sacred history. It should however be first observed, that Mount Gerizim was the mountain to which this woman here refers. Near to this mountain the patriarchs, and particularly Jacob, erected altars, Gen. xxxiii. 20, &c. and from it Moses pronounced the blessing, Deut. xxvii. 12. There was not however, any temple erected there until the time of Sanballat, the well known contemporary and adversary of Nehemiah. From Josephus we learn, that this Sanballat, finding himself unable to prevent the re-building of the Temple by Nehemiah, determined to build another of his own. He was, it seems, resolved to prevent the performance of divine worship, especially of sacrificial worship, at *Jerusalem*; and if he could not accomplish his object in one way, he resolved to do it in another. If the temple must be built on Mount Zion, he would build another on Mount Gerizim. Hence, as he supposed,

the people would become divided, and thus his darling object would be, at least in part, accomplished. Accordingly through his instrumentality a temple was built on the Mount Gerizim. And these two temples stood, in a state of mutual rivalry and opposition, for about 220 years ; and until Thircanus, an high priest of the Jews, destroyed the one on Mount Gerizim. But as long as this temple stood, the Samaritans resorted to it for worship ; and even after it was destroyed, and no vestige of the edifice itself was visible, its very site was considered as holy ground, and was accordingly resorted to by the Samaritans for devotional purposes. Hence then the remark, and hence the meaning of the remark of the Samaritan woman : “ Our *fathers* worshipped in *this mountain*. ” — But still the Jews believed that divine worship ought to be performed, and that especially sacrifices ought to be offered, at Jerusalem. And this opinion they, it seems, considered as sufficiently supported by such passages as 1 Kings xi. 32, &c. The truth is that both these sorts of people had been in an error—the one for ascribing too much, and the other too little, importance to Jerusalem, and to worship as *there* performed. For although we read that “ the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever,” 2 Kings xxi. 7, yet this could not have been meant to intimate that any other place or temple was in itself unholy, or that worship elsewhere performed could have been for that reason unacceptable. Still less ground could there have been for the belief in the exclusive holiness of any particular temples or places since the advent of

the Messiah, as the *darkness* then *passed away and the true light shined*. Hence said our Lord to the woman, “woman believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father—The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship Him.”

CHAP. v. 31. “If I bear witness of myself, my witness is not true.”—It is difficult to see why any man, and especially the “Faithful and true Witness,” might not speak the truth respecting himself as well as of any other person or thing. The meaning of Christ therefore, must have been, “If I *only* bear witness of myself, my testimony is not sufficient,” i. e. is not what your law requires ; for that requires at least two or three witnesses ; and if this number were necessary for the condemnation of a criminal, Deut. xvii. 6, undoubtedly it must be to prove the divine mission of a prophet. That the word *true* in this verse means *sufficient*, and that our Lord here referred to the above mentioned requisition in the Jewish law, further appears from his proceeding to mention three witnesses in his favor—that of his Father, verses 32, 37 ; that of John Baptist, verse 33 ; and that of his own works, verse 36.

CHAP. xvi. 13. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.”—In the original the definite article is used—it is *TEEN ALETHEIAN*. The English translation therefore, ought to have been, “into all *the* truth.” The necessity of

this interpretation appears not only from the circumstance just mentioned, but also from another fact equally undeniable, viz. that it surely is not the office work of the holy Spirit to lead into truth and science of *all kinds*. The ordinary influences and teachings of the Holy Ghost, have no concern with any other truth than *evangelical*.

CHAP. XIX. 11. "Jesus answered, Thou couldst have no power at all against me except it were given thee from above : therefore he that delivered me unto thee hath the greater sin."—The alone difficulty attending this passage is caused by the word *therefore*. For the inquiry arises, how could the circumstance that all Pilate's power against Christ was given him from above, be a reason why he that delivered Christ to Pilate had greater sin in than affair that he? The general import of this our Saviour's declaration is obvious. He herein implicitly reproveth Pilate for his arrogance in pretending to so much power against Him, and remindeth him that all this power was given him from above. This phrase is by some referred to God. And unquestionably it must be admitted as a general truth, that all the power which the Roman governor had and exercised against the Son of God, was given him originally and ultimately from Jehovah, to whom power, and all power belongeth, Ps. xlii. 11. But whether this were *the* truth which Christ here meant to express, may well be questioned. It seems most natural to refer the words *from above*, as here used, to the Jewish sanhedrim. That body might properly have been said to be from above, not only because the temple, the place of its assembling, was

both higher and on higher ground than the pretorium, but also, because that body itself was instituted from above. And at any rate, in reference to that affair, and the tragical event to which it was soon to lead, the sanhedrim was, in the proper sense of the term, *above* Pilate; for he acted merely as an executor of their decisions. And because the high priest and his council had been favored with so many more, and such greater advantages for knowing the divine will than Pilate, their sin was of course much greater than his.

CHAP. XX. 17. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—The question is, how could the circumstance, that Jesus had not yet ascended to his Father, be a reason why Mary might not touch him? That this scripture may be rightly understood, its several clauses must be considered connectively. The following paraphrase will, as is believed, illustrate the Saviour's meaning: 'Touch me not, Mary, at present—i. e. do not stand indulging your private affection towards me—for I am not yet ascended to my Father, as you see, but shall yet spend some further time on earth with my disciples, so that you may hereafter have opportunity to see and be familiar with me. But for the present I appoint you to other business. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.' We should be willing to forego private gratification, whenever it interferes with the public good.

ACTS.

CHAP. i. 12. "Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey."—The sabbath-day's journey of the Jews was about two thousand cubits, eight furlongs, or in other words, about one mile. Perhaps one reason why this particular distance was assigned, was, that this was the distance required to be between the ark and the camp. Joshua iii. 4. And as the towns in Judea were commonly small, with respect to local extent, so this distance would be usually, as much as needed to be, travelled over by their inhabitants in order to reach their synagogues, the places of their worship. There may be no ground for supposing that the same rigorous restriction, if it may be so called, is now imposed on us; yet surely we may from hence lawfully conclude, that *such* travelling on the Sabbath as is practised by many persons at the present day, and that too for worldly purposes only, is highly improper and wrong.

CHAP. ii. 27. "Thou wilt not leave my soul in hell (EIS ADOU), neither wilt thou suffer thine Holy One to see corruption."—This is a quotation from Ps. xvi. 10. It is evident that the primary reference of the words was to David himself, and equally so, from St. Peter's application of them in Acts ii. 31, that they are referable principally and ultimately to Jesus Christ. The question then immediately arises—in what sense are they in this application to be understood? That Christ should not be *left* in hell, is not at

all incredible. But the thing implied in the declaration, viz. that Christ, or Christ's soul, was once *there*, creates the difficulty. The following remarks may be useful, especially to common readers:—There are two Greek words which are translated hell—HADEES and GEHENNA. But their precise signification is very different. Hadees or Adees, is derived from *a* and *eideo*, and means of course, invisible. It is synonymous with the Hebrew SHEOLE. Hadees denotes sometimes the *grave*, but more commonly the state of the dead, or the region and state of separate spirits after death; whether that state be a state of happiness or of misery. To the rich man, Luke xvi. 23, Hadees was a state of misery. We cannot however, infer, that he was in misery merely because he was in Hadees, for Lazarus was there also. But that the rich man was in misery, we infer solely from other circumstances; other expressions—such as “being in torments”—“I am tormented in this flame,” &c.—They were both in Hadees, i. e. the state or region of departed spirits; but to the one Hadees was “joy unspeakable”—to the other, “everlasting burnings.” But neither Sheole nor Hadees have, *in themselves considered*, any connexion with future punishment, as will be evident to any one who will examine, in the Hebrew bible and in the Septuagint translation, the following passages, viz. Gen. xlii. 38, Isa. xiv. 9, and xxxviii. 10. See also, Rev. xx. 14.—But Gehenna denotes properly the place of torment. It is derived from the Hebrew words GE, and HINNOM, i. e. the valley of Hinnom. See Joshua xv. 8. In this valley, otherwise called Tophet, the idolatrous Israelites caused their children to pass through the fire to Mo-

lech. 2 Kings xxiii. 10, &c. From its having been the place of such horrid crimes and abominations and miseries, it came to pass, in process of time, that the word Gehenna was made to signify the future state of sin and punishment. If now the inquiry be, in what sense Christ went to hell, or in other words, what is meant by Acts ii. 27, the verse before us, the reply is—all that is meant by it is, that he was, for a season, not in Gehenna the place of torment, but in Hadees the state of the dead, or region of departed spirits. And in that state neither his soul nor body was left, but he rose again and triumphed over the grave.

CHAP. vi. 4. “And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.”—The word translated Grecians is not ELLENOWN, but ELLENISTOWN, and denotes of course, not the descendants of Javan or proper Greeks, but the Grecised Jews, or as they are commonly called, Hellenists. These persons used the Septuagint, or Greek translation of the Old Testament.

CHAP. ix. 7, compared with xxii. 9. “And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.” But in ch. xxii. 9, it is said, “And they that were with me saw indeed the light, and were afraid; but they heard *not* the voice of him that spake to me.”—All the difficulty attending these passages arises from their apparent contradiction. For in the first it is said that Paul’s fellow-travellers heard a voice, and in the last that they

heard not the voice. Now on first inspection, it is evident that either there is in reality a contradiction between these two statements—the one of St. Luke respecting Paul, and the other of St. Paul respecting himself, or the word *AKOUO* (hear), is used in different senses in these two passages. The latter is undoubtedly the truth. In the Greek classics, as Kype has shown, the word *akouo* is sometimes used to signify understanding, as well as hearing. The same word is so used, and so translated, in 1. Cor. xiv. 2. And so manifestly is it to be understood, in Acts xxii. 9. There is therefore no contradiction between these two passages. Taken together their meaning is this : Paul's companions heard a voice, i. e. heard a noise, a sound, yea, heard the voice itself, though they neither understood, nor distinctly heard the articulate words which were spoken. They *heard* the voice, but did not *understand* it.

CHAP. xiv. 15. “ — Sirs, why do ye these things ? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God,” &c.—It is probable that the most of common readers understand the word *passions*, here, in its bad sense. For their information therefore, it should be observed, that it should by no means in this place be *restricted* to that sense. In the original, the word translated “ of like passions ” is *OMOIOPATHEIS*. The same word occurs in James v. 17. But whether we regard the precise import of the word itself, or the main scope of the apostles in this their expostulation with the men of Lystra, we must be convinced that they meant hereby to tell them something more

or other, than merely that they were *depraved* and wicked like themselves. It seems that the Lystrans at first supposed that Paul and Barnabas were some supernatural celestial beings, because Paul had just wrought a miracle before their eyes ; that they were, in short, some of their deities. Hence they called Barnabas *Jupiter*, and Paul *Mercurius*, and were for immediately offering sacrifices to them. To dissuade them from such idolatrous and sacrilegious adoration, the apostles “rent their clothes and ran in among the people, crying out—Sirs, why do ye these things? we also are men of like passions with you,” &c. Now it should be remembered that the Lystrans, as well as other heathens generally, believed already that their deities were in fact of like passions with themselves. But this their belief was no impediment, but rather an excitement to their worshipping them. For the apostles therefore merely to have announced to the Lystrans that they, their supposed deities, were of like irascible, or voluptuous, or ambitious passions with themselves, would not have served either to afford them any new information, or to have restrained them from their meditated idolatry. What the apostles then most directly meant in this declaration, was, to teach the Lystrans *who*, rather than *what*, they really were ; that they were not “*gods in the likeness of men*,” as they supposed, but mere men, their fellow mortals, subject to the same infirmities, calamities and mortality with themselves.

CHAP. xxvii. 33. “And while the day was coming on, Paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried

and continued fasting, having taken nothing.”—If the Greek scholar will observe the punctuation in Griesbach, and attend also to the participle here used, he will perceive, that, in the opinion of that eminent linguist, the last clause of this verse may as well be translated thus: ‘Expecting the fourteenth day (which is to day) ye continue fasting, having taken nothing.’ According to this rendering, the meaning is, that so anxious were the sailors in expectation of the fourteenth day, which was just at hand, and when they supposed their danger would be the greatest, that they had either forgotten or neglected to eat, having taken nothing. The above construction is also embraced by several eminent critics. This verse then need not be understood as teaching that the sailors had wholly fasted for fourteen days. Indeed without a miracle this could not have been possible; for ordinarily, a person cannot live beyond eight or ten days without nourishment.

ROMANS.

CHAP. i. 17. "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."—What is to be understood by the expression, "revealed from faith to faith"? The word *PISTIS* (faith), in the first instance may denote an important object of our faith, viz. the faithfulness of God; and in the last, that internal act of the creature which we usually call faith. In short, the general import of this verse appears to be, that in the gospel, God, from or in the exercise of his faithfulness, revealeth to our faith his glorious righteousness,—or revealeth his righteousness and faithfulness as objects to be believed by us.

CHAP. iv. 4, 5. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Works are of two kinds: works of the law, and works of faith; or, as they are sometimes called, works legal, and works evangelical. Now working of the first sort, is evidently meant by St. Paul in these verses. His meaning was as if he had said, 'To him that worketh on legal principles, the reward, in case there were any, would be of course considered as a debt. But to him that worketh not, i. e. on *legal principles*, but believeth on him that justifieth the ungodly, that seeks justification not by works but from mere grace through faith, his faith is counted for righteousness.' Surely nothing could

have been further from the apostle's meaning, than to assert, either that a true believer does not work *at all*, or that the final reward of *such* an one will be a reward of debt.

CHAP. v. 7. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die."—But why not be as willing to die for the one as the other, for are they not both one and the same character? In reply, it may be observed, that as the righteous man and the good man are here manifestly contrasted to each other, so, in the judgment of St. Paul, they must have been separate and different beings. By a righteous man, therefore, seems intended, a *moral* man, or at best one who is blameless, touching the righteousness which is of the law, in the sense in which the writer himself was while a pharisee—and by the good man, an evangelically pious one. This distinction may serve also to illustrate the true meaning of Ezek. xviii. 24.

CHAP. vi. 17. "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you."—As to the first part of this verse, it is evident, that the word *whereas*, or *although*, is to be understood. Thus—'God be thanked, that *although* ye were *once* the servants of sin, ye have obeyed from the heart that form of doctrine,' &c. : for surely it is very absurd, to suppose, that the benevolent soul of the apostle would have rejoiced, or been thankful, *merely* because his Roman converts had once been sinful, and of course miserable.

With respect to the last clause, it must be observed, that exactly translated it would run thus—‘ye have obeyed from the heart that form of doctrine *into which ye have been delivered.*’ The expression is metaphorical, and highly expressive. It alludes to melted metals being cast into their respective moulds. As these metals, in consequence of being cast into their moulds, assume of course a shape—a configuration similar to that of the moulds themselves—so it is with the souls of believers. They are cast, as it were, into the mould of the gospel, and are moulded accordingly. “How forcible are right words,” even “the words which the Holy Ghost teacheth”!

CHAP. vii. 1. “Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?”—In the last part of this verse, our translators have inserted the pronoun *he*. As, however, there is no nominative in the original (although one is evidently understood), it becomes us to inquire, what, from the connexion, that nominative should be. Now for our assistance, and ultimate success herein, it should be remembered, that in the context, the apostle is drawing a parallel between the dominion of the law over a man, and that of a husband over his wife. In this parallelism, the law is considered as having the same relation to man as the husband has to the wife. The question is, what does the apostle here mean by *law*, and what by *man*? If it could be proved, that by *law* he meant the ceremonial law, and by *man* only Jews of antecedent generations, i. e. such Jews as lived during the time that law was in force, then the

pronoun *he* would in this place be a proper word. For undoubtedly the ceremonial law had dominion over *such* Jews, and that too as long as they lived. But by law, here, St. Paul must have meant the *moral law*. This is evident, as well from other considerations as from this—that in the 7th verse, he illustrates his main argument by instancing in one of the precepts of that law, viz. the tenth: “Thou shalt not covet.” And by man, St. Paul must have meant mankind, or to be sure such men as he was then writing to (the greatest part of whom were Gentiles), else his remarks on this subject would not have been appropriate. It seems then, that in the last part of this verse, the pronoun *it* ought to be substituted for *he*; for it should be remembered that the word *law*, here represents man—and that the word *man*, here represents the woman, or the wife: but surely it would be improper to say that the husband has dominion over his wife as long as she lives, if, as often happens, he dies first. Further—it is not strictly true that the law has dominion over a man “as long as *he* liveth,” for believers “are not under the law, but under grace.” Ch. vi. 14. In short, in this verse and in the context, believers are spoken of as in a conjugal relation—as having had one husband, viz. the law, and as now, in their converted state, having another, viz. Jesus Christ. And as the church cannot have two husbands at once, so of course, when married to Christ, she becomes “free from her former husband,” the law. The law becomes of course, now and ever afterwards, dead with respect to her. Verse 6.

CHAP. viii. 16. “The Spirit itself beareth wit-

ness with our spirit, that we are the children of God.” —Whether this scripture ought to be considered as “hard to be understood” or not, it is undeniable that by many it has not been understood rightly. I refer to the “*witness of the spirit*” here mentioned. This has been understood by some, to mean a certain impulse on, or suggestion to, the mind, (perhaps both an inexpressible and unaccountable one,) that the person is a child of God. But if we carefully attend to the sense in which the word *witness* is commonly used in the scriptures, we shall find it is not in *this* sense. See, as specimens, John v. 37 : “But I have greater witness than that of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.” Acts xiv. 3 : “Long time therefore abode they speaking boldly in the Lord, which gave testimony or witness unto the word of his grace, and granted signs and wonders to be done by their hands.” Do. v. 17 : “Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” In all these passages, the word *witness* is evidently used as denoting *proof—evidence*. In the same, or similar sense, is this word to be understood in the verse before us. The idea is, that the Spirit beareth witness with our spirit, that we are the children of God, not by some sudden and unaccountable suggestion or impulse, but by affording us evidence—proof of the matter—evidence drawn from the habitual temper of our minds, and tenor of our practice. Have we any thing of this witness ?

CHAP. ix. 1—4. “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness, and continual sorrows in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.”—The third verse especially requires explanation. It has been understood by some, and by some distinguished divines too, to mean that St. Paul was willing to be eternally damned for the glory of God, and the salvation of his brethren, the Jews. If indeed such were his spirit, and if his design in this place was to declare it, one of these two conclusions is inevitable—either 1. Paul did not feel rightly—to say the least, felt enthusiastically at that time—or 2. Such is the spirit of true christians, especially of eminent christians like Paul; such the dictate of genuine benevolence, and such of course ought to be the spirit of every christian. The first part of the alternative will hardly be adopted by any intelligent christian. The last therefore, according to the present hypothesis, remains. Whether the doctrine, that we ought to be willing to be damned for the glory of God, can derive any sufficient support either from the nature of true benevolence, abstractly considered, from analogical reasoning, or from any other passages of scripture, is not at present either affirmed or denied. One thing is evident—*this* passage does not prove the doctrine: for

1. The verb EUCHOMEEN is in the imperfect tense, and, exactly translated, signifies, ‘I did wish or boast,’ i. e. while a Pharisee.

2. Even if the verb must be understood as expressing St. Paul’s feelings when he wrote this epistle,

still there is no need of supposing that the doctrine before mentioned is at all countenanced by such a pathetic and energetic declaration. For then the inquiry is—what is to be understood by the expression “accursed from Christ”? This is the key to the whole.

First let us inquire, what is meant by the word *accursed*? Now the word in the original is a noun, ANATHEMA, denoting in general a person or thing accursed—devoted to destruction, not however always, perhaps not commonly—to destruction in a *future world*. In the Septuagint, this word always answers to the Hebrew CHEREM, “which in like manner denotes in general, total separation from a former state or condition, and particularly either things or persons devoted to destruction.” (Parkhurst.) I may add, that temporal destruction *only* is the most that the word *cherem* or *charam*, and its derivations signify, almost always, perhaps in every instance of their occurrence, in the Hebrew bible. Let the Hebrew scholar examine, among a vast multitude of other scriptures, Deut. vii. 26, Joshua vi. 17, 18, and vii. 12.—Let us next inquire into the meaning of the preposition *from* (APO), as used in this passage. Now this sometimes denotes, *after the example of*, as in 2 Tim. i. 3: “I thank God whom I serve *from* my forefathers”—i. e. after the example of my forefathers. From these observations it is evident, that the meaning of the apostle in this so much controverted passage, *may be* only this, viz. that for his brethrens’ sakes—for the promotion of their eternal good—he was willing to be accursed or devoted to destruction, after the example of Christ—i. e. to be even crucified as he was. Yea,

on the supposition that he here expresses his state of mind while a *christian*, and not while a *Pharisee*, such *must* be his meaning. For in John xv. 3, our Saviour represents it as the highest *possible* expression of love to our friends, that we should be willing to lay down our life, i. e. our *natural* life, for them. Besides, the damnation of the future world includes unrestrained and everlasting enmity to God, as well as mental remorse and corporeal pain. Whether therefore St. Paul should be understood as expressing his state of mind before or after his conversion, it is manifest that there is no necessity of supposing that he had here any reference at all to future punishment. The same remark, by the way, may be made in reference to the prayer of Moses, Ex. xxxii. 32; for from attending to the whole chapter, it will appear that all he meant by the petition was, that if his people could not be forgiven, but must die, he wished to die with them; that the idea of being himself made a great nation, according to the promise in verse 10, could never reconcile him to the idea of their destruction.

CHAP. xi. 24. "For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree," &c.—In this chapter, in the context especially, the apostle is treating of the future restoration and conversion of the Jews, and of their incorporation with the Gentiles, or rather of the Gentiles' incorporation with them in an ecclesiastical connexion. The Jews and the Gentiles are represented by the metaphor of olive trees. The Jewish church is said to be the good olive tree,

and the Gentiles, in their pagan state, are called the wild olive tree. The apostle, speaking to the Roman Gentiles, says, "thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree." The expression, when divested of all metaphor, evidently means, that the Roman Gentiles had been taken out of their wild barren pagan state, i. e. had been delivered from it, and had become incorporated with the real and fruitful church of God, i. e. with God's ancient church, which had been, in essence, continued as well as purified, and much improved under the christian dispensation. But let us attend more particularly to the phraseology of the apostle, in verse 24, that we may see how instructive, and how impressive it is. Now there is herein an evident allusion to the practice (so frequent as well in ancient as in modern times) of grafting fruit trees. But the particular object of our present attention, is the manner in which the apostle describes the grafting of the Gentiles into the stock of God's ancient Israel. This, he says, was "*contrary to nature.*"

1. The grafting itself was contrary to nature and custom. For when men graft their trees, their design uniformly is to improve their fruit; not only to make the same tree more fruitful, but also to cause it to bear better fruit than it did before. Thus, a scion of a good apple-tree is grafted into a crab apple-tree; but the converse of this is not true. Men do not, unless infatuated, or prompted by mere curiosity of making a useless experiment, graft the scion of a crab tree into a genuine and good apple-tree. In short, the scion grafted in, is always considered

as superior in quality to the old stock into which it is grafted. But it was not so in the case before us. The Roman Gentiles were cut out of the wild olive tree. They were the scion of a very bad tree, of a tree that brought forth no fruit except wild fruit, and *as such*, were grafted into a good olive tree—a tree unspeakably better than the parent stock of this scion. There was something therefore, in the grafting itself, which was contrary to nature.

2. The *consequence*, also, of this grafting, was contrary to nature. For after the scion or branch of one tree is grafted into another, it still bears the fruit of the parent stock : but it is not so here. The Gentiles after their ingrafting into the good olive tree, bore the fruit not of the parent stock, not of their old wild olive, but of the good olive tree into which they were grafted. How instructive and impressive then, is the expression, “contrary to nature,” as here used, when abstractedly considered!—But it ought not to be considered in this manner merely. For it has an important bearing on a very important subject. This verse taken even by itself, and especially in connexion with the whole paragraph, teaches the essential identity of the two churches—the Jewish and the Christian. More directly still, it teaches, in opposition to the doctrine of some in our days, the glorious excellency of the church of Jehovah under the former dispensation. From this passage, and from the whole context, it is evident that that church was not a mere civil community, nor merely an ecclesiastico-political society, as some choose to term it—but a real church of the living God ; a good olive tree, fair and of goodly

fruit. See Jer. xi. 16. Such surely it was with respect to its constitution, and the divine requisitions, whatever may have been from time to time the conduct or character of many of its members.

CHAP. xii. 6. “—whether prophecy, let us prophecy according to the proportion of faith.”—The original word here used, is ANALOGIAN, analogy. The exhortation must be understood as meaning, either that the frequency and measure of their prophesying should be according to their personal faith and gifts, or, which appears most probable, that all their prophesyings, i. e. all their expositions of scripture, all their instructions,—should be according to the general analogy of faith, according to the general scheme or system of doctrines exhibited in the sacred volume. This last interpretation supposes, of course, that such a system is contained in the scriptures. Such accordingly has been the sentiment of some of the best divines. Whether they have happily succeeded in their attempts to expose this system or not, the attempt is laudable, nor is success herein impossible.

CHAP. xiv. 5. “One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.”—It is well known that this scripture has been frequently referred to the christian sabbath, and that some have even inferred from it, that it is comparatively a matter of indifference, whether the day, so called, be sanctified or not; or that at least every man’s practice, as to this matter, should be regulated by his own private opinion, whatever that may happen

to be, respecting the sabbath. But from the connexion, it is very evident that the text before us is referable, not at all to the Lord's day, but solely to certain *ceremonially* holy days. It should be remembered, that the church of Rome was composed partly of Jews and partly of Gentiles. The Jewish part being still "zealous of the law," were for observing, in distinction from other days, their new moons—their various feast-days, &c. But the Gentile part supposed that the difference, in respect to sanctity, which had previously existed among those days, and other week days, had been annihilated when Jesus expired on the cross. Hence then we have the true and sole meaning of the apostle's declaration, "One man esteemeth one day above another; another esteemeth every day alike."

CHAP. xiv. 6. "— He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." —To understand this passage, the above remark, respecting the component parts of the Roman church, must be remembered. The Jews of that church, conscientiously abstained from the use of certain meats, on the supposition that they were unclean. The Gentiles, on the contrary, believed that to "the pure all things were pure"—they had no scruple as to the lawfulness and propriety of partaking of those same meats, and accordingly did partake of them as freely as of any others. Now the apostle here supposes, and teaches, that both these sorts of persons acted conscientiously. And the sentiment he meant to express in this place, is manifestly this, viz: 'those who ate

those meats, ate them to the Lord, giving Him thanks for the same ; and those who abstained therefrom, did so conscientiously'—or “to the Lord,” while at the same time they gave Him thanks for the blessings which they *did* enjoy.

CHAP. XIV. 22. “Hast thou faith? have it to thyself before God.”—This is not to be understood as forbidding a public profession of religion: For the faith here mentioned, is evidently a faith relative to the same matters which had been already mentioned, such as days, meats, &c. St. Paul's idea was, that those of the Roman church who believed that there was such an important difference between those meats, days, &c. as that some of them were holy and some unholy, should keep this their faith to themselves, and not trouble their brethren with it. It would be well in these days, if this advice were more regarded.

I. CORINTHIANS.

CHAP. i. 10. “—— that there be no divisions among you,” &c.—The word SCHISMA, of which the plural is here used, and translated *divisions*, literally signifies a rent, tearing, &c. In its metaphorical application to a church, it denotes alienation of affection—a dividing, separating *spirit*, and seems not to refer to doctrinal sentiments, further or otherwise than as they produce such divisions and separations.

CHAP. i. 26. “For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*.”—There is nothing in the original which answers to the passive verb *are called*. Some suppose, therefore, that the active verb *call*, would be as proper, and that the apostle’s reference in this passage was, not to the *subjects* of divine calling, but to the *instruments* by, or through, whom the Corinthians had been called. In brief, the precise meaning of the apostle appears to be as if he had said, ‘Ye see the manner of your calling, brethren, i. e. ye see *who* they are that call you. Evidently they are not men of worldly wisdom, and persuasive eloquence—not the mighty ones of the earth—not those of noble birth. Such are not the persons whom God hath sent to call you. No, but for this purpose He hath sent us, who are considered by the world as foolish, weak, base and despicable.’ The whole context seems to justify and require this interpretation. See, particularly, verses 25, 27, 28, 29. It is undoubtedly true that not many wise men

after the flesh, not many mighty, not many noble,—are effectually called to “glory and virtue” *here*, and to “eternal life” hereafter; but this does not appear to have been *the* truth intended by the apostle in this place.

CHAP. ii. 9, 10. “But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit.”—To understand these verses, we must consider them in connexion: and hence it will be evident that the word man, in the 9th verse, denotes not man absolutely, or generically; not what we mean by the term mankind,—but the natural, animal or unrenewed man. The apostle’s meaning was, that although *such* a man had not seen, and could not properly conceive of, “the good of God’s chosen”—yet that to the saints generally, and to the apostles particularly, this glorious subject had been revealed by the Spirit.

CHAP. iv. 4. “For I know nothing by myself, yet am I not hereby justified, but He that judgeth me is the Lord.”—But what can be the meaning of the first part of this verse, “I know nothing by myself, yet am I not hereby justified”? The general sentiment Paul meant here to convey, must have been as follows, viz. that though he knew nothing of evil by, in or with himself, i. e. though he was not conscious to himself of guilt in the commission of any known sin, or in the omission of any known duty, whether as a christian or as an apostle—

yet he could not be hereby justified before God. If justification could be either absolutely, or, *as it were*, by the deeds of the law, still, on that ground, something more than a negative righteousness would be necessary. Pre-eminently, then, is this the case, on the ground of that divine economy, which wholly excludes our own righteousness, both negative and positive, from having any agency in such justification.

CHAP. V. 11. "But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."—The eating here prohibited, appears to be eating at common meals: for,

1. The very phraseology here used, seems to require this construction. The direction of the apostle, with respect to the treatment of this corrupt person, was two-fold—general and particular. The general direction was, not to "keep company" with him. The particular direction was, "no not to eat.—Now here is evidently a descent from the greater to the less. From the very phraseology of the apostle, it appears that the least or lowest kind of association and intercourse, is here meant. But certainly, eating at the Lord's table, is one of the highest expressions and acts of christian intercourse and communion.

2. That eating at common meals is here intended, appears "yet far more evident," from comparing the passage with Mat. xviii. 17—"if he neglect to hear the church, let him be unto thee as an heathen man and a publican." It is well known that the Jews,

in our Lord's time, would not eat at common meals with publicans, and sinners, and heathens. Now as the corrupt and irreclaimable brother was to be treated as an heathen man, and a publican, and as the Jews would not eat with such, even at common meals,—so this direction of our Lord, must, it seems, prohibit such an eating with such an irreclaimable brother. But though eating at common meals be directly meant, by the words of the apostle now under consideration, yet there can be no doubt that by implication they forbid eating at the Lord's table also. If the prohibition extends to the less, it surely must to the greater. One remark more : This apostolical canon seems necessarily to admit an exception in favor of near relatives and connexions, as of husbands, wives, parents, children, &c. : for in their case prior obligations exist; obligations arising from their peculiar relation to each other; obligations too, which christianity never was designed to cancel, but rather to illustrate and enforce.

CHAP. vi. 4. "If then ye have judgments of things pertaining to this life, set them to judge, who are least esteemed in the church."—The inquiry is, who are meant by the "*least esteemed in the Church*"? Now it should be observed, that the original word properly signifies *despised*. Accordingly it is sometimes rendered despised—sometimes set at naught. See Luke xviii. 9, and xxiii. 11; Rom. xiv. 3, Acts iv. 11. In short, in other passages, where it occurs, it usually conveys a *bad* meaning, and is at the same time strongly expressive of that meaning. It appears, at any rate, a very improper word to be applied by

christians to their christian brethren. For this reason, as well as from the general scope of the context, it is presumable that by the least esteemed or despised, St. Paul intended heathen magistrates. Accordingly, by some of the best critics, and in Griesbach's edition of the New-Testament, the whole verse is read interrogatively, thus: "If, then, ye have judgments of things pertaining to this life, do ye set them to judge who are least esteemed in the church"? And this appears well to suit the main argument of the apostle. For in the context he treats on the subject of christians going to law, one with another, and reproves them, if not absolutely, for going to law; yet for going to law before unbelievers, i. e. unbelieving magistrates. Verses 1, 6. He argues from the greater to the less, thus: if the saints are counted worthy to judge the world; and angels too—i. e. to be assessors with Christ in the general judgment, then certainly they are competent to judge upon, and decide worldly matters. And in verse 5, he expresses his astonishment and regret, that there should not be a wise man among them, who should be able to judge between his brethren in their unhappy differences and disputes about worldly matters. And as, in verse 4, he is evidently upon the same subject, and administering the same reproof, so it would be very natural to understand him here, as saying—"If then ye have judgments of things pertaining to this life, do ye indeed set heathen magistrates to judge—those who are least esteemed in the Church—men, who as to their moral characters, are in fact, least esteemed and often despicable?" The main point at which St. Paul aimed in the whole of this expostulation, was to

prevent the Corinthians from going to law before heathen magistrates, and to prevail on them to refer their differences to an arbitration of their christian brethren for adjustment.

CHAP. vii. 25. “Now concerning virgins, I have no commandment of the Lord : yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.”—Hence some have inferred that Paul was not always under inspiration when he wrote his epistles, but contented himself at times with the delivery of his own individual opinion ; that, to be sure, such was the case with respect to this passage. With respect to this inference, it is natural to remark, that on supposition of its justness, all those other parts of Paul’s writings, in which he does not express any hesitancy as to his inspiration, are to be considered as divinely inspired, of course. But the truth is, all St. Paul meant, was simply this, viz. that with respect to virgins, the Lord had not seen fit to give him any express directions, as He had done with respect to a man’s putting away his wife, and a wife’s putting away her husband. Surely we are not to conclude, that Paul was not under inspiration, merely because such inspiration did not extend to every conceivable subject.

CHAP. ix. 24—26. “Know ye not, that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown ; but we an incorruptible. I therefore so run, not as uncertain-

ly.”—These verses manifestly refer to the races performed at the Isthmian games. Though to some of them there were several prizes, and of different value, yet to those here referred to, there belonged only one. The hope of winning it stimulated alike each of the racers. And that they might “not run in vain,” they had previously habituated themselves to the strictest temperance as to eating and drinking, and every article of sensual indulgence. But after all, the prize in view, if obtained, would be of very little service or value, for it was only a crown or garland of the leaves of a wild olive tree. Nevertheless, from those races the apostle drew spiritual instruction. As often as he witnessed them, he resolved that he would “run the race set before him,” with at least equal agility and vigor, and that he might run not as uncertainly, would habituate his body to at least equal temperance and subjection : and he here exhorts his Corinthian converts, and through them, all christians, to do so likewise. How important it is for us, like the apostle, to derive spiritual instruction from natural objects !

CHAP. x. 20. “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God”—i. e. daimoniois to demons. There are in the original three words, which by our translators are rendered devils, viz. *DIABOLOS*, *DAIMOWN*, and *DAIMONION*. The former commonly denotes the fallen angels, and still more commonly the arch-apostate Satan.— Sometimes however, when used in the plural number, the word is applied to human beings, as in 1 Tim. iii. 11 : “Even so must their wives be grave, not slanderers,” *mee diabolous*. See, also, 2 Tim. iii. 3. and

Titus ii. 3. The word properly signifies a false accuser or slanderer, and when the singular article is prefixed (as o diobolos), it denotes satan.—Daimown, and daimonion, are nearly synonymous, and convey, each of them, a somewhat different meaning from diabolos. With respect to daimonion, the word now under consideration, the word used in the passage before us—as used by the heathens, it signified generally, an intermediate class of spirits, whose grade of existence was supposed to be in a sort of medium between God and man, and sometimes also, the departed deified spirits of good and virtuous men. But though by heathen writers the term is frequently used in a good sense, yet in the sacred scriptures of the New Testament, it is invariably used in a bad sense, with the exception only of Acts xvii. 19. If now the inquiry be, what is the direct meaning of the scripture before us—“I say, that the things which the Gentiles sacrifice, they sacrifice to devils (demons), and not to God”? the best reply appears to be this—it means, that though in offering their sacrifices, they designed to offer them to demons in *their* sense of the term, i. e. either to an intermediate class of beings, between Jehovah and men, or to the departed deified spirits of illustrious men (for it does not appear that the Gentiles ever did *designedly* worship the fallen angels), yet that in reality they offered them to evil spirits, evil demons. In either case, the idolatry would be shocking; but in the last far most so.

CHAP. xi. 10. “For this cause ought the woman to have power on her head, because of the angels.”—The word power (EXOUSIAN), evidently refers to the

vail or covering which the woman wore on her head. Such was anciently the custom of the Greeks, Romans and Jews, when they appeared in worshipping assemblies. Even the Jewish priests wore a kind of turban on their heads when they ministered at the temple. From them probably was this custom borrowed by the Corinthian church. This covering, as worn by the women in apostolic times, was a token both of their modesty and subjection to their husbands. But what can be meant by the expression, "because of the angels"? Though the scriptures use the word angels in various senses, and sometimes intend thereby mere men (Rev. ii. 1, 8, 12, 18, &c.), yet the most natural interpretation of the term in this place, is—that it denotes those super-human celestial beings, who are usually meant thereby. And the apostle appears here to teach, by implication, that they are occasionally, though of course invisibly, present in the worshipping assemblies of christians, to observe whether the due order and spirituality are there preserved, as well as to assist in their devotions. What an awful motive, by the way, is this for us to keep our hearts as well as our feet, when we go to the house of God!

CHAP. xi. 28. "But let a man examine himself, and so let him eat of that bread, and drink of that cup."—The word *DOKIMAZO*, here translated examine, properly signifies to try, prove, or examine a thing with respect to its *quality* or nature; to ascertain whether it be genuine or not. In its original and literal acceptation, it was applied to metals, such as silver, gold, &c. These were cast into the fire, and thus were *DOKIMAZOMENOI*, i. e. tried, in order that it

might appear whether they were, or how much of them was, genuine gold and silver, and how much dross. True, the word in this passage is used metaphorically ; but evidently with an allusion to its primary and literal import. Hence, then, we have the true meaning of St. Paul, in this passage. It was not, as some have supposed, that the Corinthians should examine themselves with respect to their *needs* only—but it was that they should examine, prove, try themselves, with respect to *character*, that they might know what manner of spirit they were of—in other words, whether they were genuine believers or not : and if, in the result, it should appear that they were, how much genuine religion they had, how much of the “gold tried in the fire,” and how much dross. See 1 Pet. i. 7.—It is obvious then, that in the scripture before us, it is supposed that real piety is an indispensable pre-requisite to such a partaking of the sacrament, as is either acceptable to the Lord, or beneficial to the communicant.

CHAP. xi. 29. “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.”—It is well known that this verse has been the occasion of much disquietude and distress, in the minds of many sincere, but weak believers. It is probable than an erroneous apprehension of it has kept away from the Lord’s table, many who ought by all means to have approached it. Hence it is very important that the passage be rightly understood. And for this purpose it should be observed, that the word KRIMA, properly signifies judgment merely—though sometimes as the consequence

of that condemnation or adjudication to punishment: See Luke xxiii. 40; and xxiv. 20; Rom. iii. 8, and xiii. 2. Sometimes indeed the word seems to denote punishment of some kind or other, as in Gal. v. 10; Mat. xxiii. 14; 1 Pet. iv. 17; Rev. xvii. 1. It is obvious however, that in neither of these passages does it signify primarily or properly, the punishment of hell, which is what we usually intend by the word damnation. Nor was this kind of punishment meant in the verse before us. Thus much at least is evident from the previous remarks. To these we may add, that the eating and drinking unworthily at the Lord's table, is not the unpardonable sin. What that is, see Mat. xii. 32.—The meaning of the passage then, must be this—‘he that eateth and drinketh unworthily, i. e. without the requisite desires and fitness of character (see Mat. xxii. 8), eateth and drinketh judgment or condemnation to himself’—i. e. he is herein, and for so doing, judged and condemned not only by his own conscience, but by the Judge of all the earth. His sin is great, although not “the sin unto death.”—Hence he may be forgiven, and will, if penitent.

CHAP. xii. 7. “But the manifestation of the Spirit is given to every man to profit withal.”—This scripture has been sometimes brought along with several others, to prove that there is in every individual of mankind, some spark or portion of divine light—in opposition to the sentiment generally considered orthodox, viz. that we are by nature in a state of total spiritual darkness.—But when thus used, it is evidently wrested from its primary and proper meaning. Rightly to understand it, we must remember that the apos-

tle is treating of the *gifts* of the Spirit. Between these and the *graces* or *fruits* of the Spirit, mentioned in Gal. v. 22, there is a very great difference—as great indeed as there is between disposition and ability. The former, the gifts of the Spirit, are excellent, and as such ought to be earnestly coveted; but the latter are more excellent than they, as the apostle observes, verse 31, and proceeds particularly to illustrate, in the article of charity or love, ch. xiii.—ad finem. Now that it was only of spiritual gifts that the apostle was here speaking, a bare attention to his argument must convince us. For observe, that as a proof or rather instance of the truth of what he had said in verse 7, he immediately says, “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith (some miraculous or extraordinary faith, probably,) by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues.” The above quotations show, moreover, that in verse 7, St. Paul referred not only to the gifts of the Spirit exclusively, but also, in a great measure, to such gifts as were bestowed in the apostolic age, and in primitive times; for evidently some of the gifts above enumerated, were peculiar to that age and to those times.

CHAP. xiii. 13. “And now abideth faith, hope, charity, these three; but the greatest of these is charity.”—But how or why is charity or love, greater than faith and hope? In several particulars, love has the

pre-eminence. That we may however, adhere as closely as possible to the reasoning of the apostle, we shall here mention only one—duration. The superlative excellency of love consists in this—it “never faileth.” Do. verse 8: “But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away,” but “charity never *faileth*.” Faith shall be turned into sight, hope into enjoyment; but love will last forever.

CHAP. XV. 24. “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”—For the explanation, and correct understanding of this very significant text, it should be observed and remembered, that the scriptures appear sometimes to distinguish between the kingdom of God and the kingdom of Christ. They are both the same with respect to their general nature,—so they are with respect to their grand ultimate object, which is the universal extension and complete triumph of truth and righteousness. But yet with respect to administration and duration, there may be said to be a difference. The Son administers by a delegated and derived—the Father by an underived power. The kingdom of the Father is to be strictly and absolutely everlasting. The kingdom of the Son, *as such*, is to continue only until “he shall have subdued all enemies under his feet.” (What that means, see the comment on the next verse.) He will then deliver up his kingdom to God, even the Father. And this kingdom will ever afterwards be the Father’s.—

And it may be for the arrival of that great event, that grand consummation in the moral world, in part, that our Saviour directs us to pray in the petition, "*thy kingdom come.*" The circumstance, however, that Christ will deliver up the mediatorial kingdom to God, even the Father, is perfectly consistent, both with his being properly a divine person, and with his officiating forever and ever as the Father's vicegerent in administration. The subordination of the Son, predicted in verse 28, may be simply official; and official subordination may well consist with essential equality.—By the way, this text decidedly disproves universalism—I mean the limitarian scheme of that doctrine. For that scheme supposes (see Chancey, and Winchester, &c.), that some sinners will be found impenitent at the great day, and will, as such, be then adjudged by Christ Jesus to the second death, which, they allow, will continue for ages of ages. Universalists contend, however, that when those as yet incorrigible sinners, shall have suffered the pains of such a second death, they will be wholly delivered from their gloomy prison and admitted to heaven; or, if some of them should still continue so unreasonably obstinate as that they will need, and must endure still further discipline, yet that they will all eventually be saved. But with such a scheme the text before us is at eternal war: for by the end here mentioned, must be meant the end of the world, the day of judgment. By the kingdom to be then delivered up, the mediatorial kingdom is unquestionably intended. If Christ then delivers up his kingdom, of course he will no longer act as Mediator; and if so, then obviously no sinners can ever be saved *by him*,

after the day of judgment. Can they be saved by any other? Let the scriptures answer—"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

CHAP. XV. 25. "For He must reign, till he hath put all enemies under his feet."—How frequently and triumphantly have these words been brought forward in aid of the universalian cause! but manifestly with no reason. The phrase 'putting under one's feet,' does not necessarily, nor even naturally, denote a cordial, willing subjection.—When the captains of Israel, in obedience to the command of Joshua, (x. 24,) put their feet upon the necks of the five kings of Canaan, they did not thereby bring them into cordial subjection to his government, or into cordial affection to his person. But mark the sense in which this phrase is used in other places of scripture. See, as a specimen, Ps. viii. 4—8: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have *dominion* over the works of thy hands; *thou hast put all things under his feet.*" But certainly this phrase, as here used, cannot denote a cordial moral subjection. For the psalmist proceeds to mention, "all sheep and oxen, yea, the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the sea," as among the *all things* subjected to man. But as these animals are not moral agents, so of course they are not susceptible of moral subjection. All, therefore, the psalmist

meant was, that those animals were subjected to man's *dominion*, so that they would be afraid of him, and acknowledge him as their *lord* and *ruler*. Similarly, but not otherwise, can it be said with truth, that *all* Christ's enemies shall be put under his feet.

CHAP. xv. 29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—Of this difficult text, three expositions have been proposed. Some have supposed that the phrase "for the dead," means for their dead things. It must be acknowledged, that the adjective or adjective pronoun *TOWN*, *NEKROWN*, may be in either the masculine or neuter gender. But yet what rational or definite idea, can be attached to the expression *dead things*, it is hard to conceive.—Some have supposed that St. Paul in this passage refers to a custom supposed to exist in his time, viz. of some being baptized (with water) in the place, stead, or room, and for the benefit of others, who were dead. But as it is questionable whether such a custom ever existed, and as the intrinsic folly of the custom itself is so glaring as to forbid even the supposition that it could well exist in the luminous age of the apostles, so that interpretation of the passage which is built on the above hypothesis, must be abandoned. It remains then, that we exhibit what appears to be the true meaning of the passage. As the words *town nekrown* may be in the masculine or feminine, or as we say in English, common gender, so in this verse they probably are. The preposition *UPER*, properly signifies, in the place or room of. See Rom. v. 8, 11; Cor. v. 14, 15; 1 Pet. ii. 21, and iii. 18, &c.—The word *baptize* is used in at least three

senses in the scriptures. Its first and most common reference is to that outward ordinance, or christian sacrament, called baptism. As understood in this sense, it signifies, to immerse or wash with water.— See Mat. iii. 16 ; Luke vii. 29 ; John iii. 23 ; Acts ii. 38, and x. 47, &c.

Again—the word signifies sometimes, the operations, the influences of the Holy Spirit, and as used in this acceptation, is called *spiritual* baptism. See, in illustration, Mat. iii. 11 ; Acts xi. 16. Once more—the word sometimes denotes sufferings ; commonly extreme sufferings ; sufferings nigh unto death, as in Mark x. 38 ; Luke xii. 50. Now with respect to the passage before us, it would make good sense if the word BAPTIZOMENOI were understood in either of the above mentioned senses. The first however, seems on the whole, preferable to either of the other two, chiefly because it is, in the New Testament, the most common sense of the term. The meaning of this passage then, may be expressed in the following paraphrase : ‘ Else what shall they do, who, in token of their receiving the christian faith, are baptized in the room, or as the successors, of the dead—of those who have either died in the natural way, or suffered martyrdom, if the dead rise not at all ; and why, if there be no resurrection and they do not firmly believe it, do they so readily step into the ranks of Christ’s fallen soldiers, thereby taking their places and exposing themselves to similar sufferings, and death ?’ Surely if there were no resurrection, and no future state of rewards, they would be very foolish, in thus depriving themselves of the pleasures of this life, and exposing themselves to so many hardships, and even to a cruel death.

II. CORINTHIANS.

CHAP. ii. 14—16. “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.”

—The word *THRIAMBEUO*, here rendered *causeth to triumph*, occurs also in Col. ii. 15, where it is rendered *triumphing over*. The apostle may be understood as giving thanks to God, either because he had triumphed over his pharisaic pride and obstinate temper by his grace, and had made both himself and his fellow apostles trophies of his grace, or rather as the English version imports, and as the two following verses most directly show, because he had made him and the other apostles triumphant *as such*—as officers in the kingdom of Christ. In these three verses, St. Paul is supposed to allude to a practice among the Romans, which was this: when their generals returned as conquerors from a successful campaign, they were accompanied by some distinguished persons whom they had taken as captives. When they entered the capital, the streets were paved with roses and other things, of a sweet odour. Of their captives, some were pardoned, and some put to death. To the former those sweet smelling roses were reviving indeed—they were a savour of life ending in life, of prolonged life. To the latter also, they were at first reviving; but the revival was short—it was like the

revival before death, rather threatening than otherwise. In short, to them these same sweet smelling roses were a savour of death unto death. The main spiritual instruction of the whole, appears to be this, viz. that the same odoriferous and blessed gospel, or the scheme of truth therein taught, produces very different effects on different hearers—even as the beams of the sun do on wax and clay. Some the truth “prepares unto glory”—some it ripens for destruction. And in either case, the effect produced will be according to the dispositions of the persons, and the manner in which they treat the messages of reconciliation. How important then the admonition, “Take heed how ye hear.”

CHAP. ii. 17. “For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ.”—*KAPELEUO*, of which the participle is here used, and translated *corrupt*, literally means, *to adulterate*, as a dishonest tavern-keeper does his wines and other costly liquors. The word is here used metaphorically, in application to the word of God, and denotes adulterating that word. Liquors may be adulterated two ways—by infusing into them *poisonous* ingredients, to give them a good color, &c.; and by pouring into them such as, though not destructive to the lives or healths of people, *weaken* the liquors themselves—such as water, &c. How forcible the metaphor, and alas! how applicable, as there is reason to fear, to too many in our own days also! Can liquor be adulterated two ways? so and similarly may the gospel. It may be adulterated either by the commixture of

false philosophy, profane and vain babblings, both which will eat as doth a canker—2 Tim. ii. 16, 17; Col. ii. 8, &c.—or by the addition of harmless traditions, useless ceremonies, &c. How careful should ministers and others be, that they do “not handle the word of God deceitfully”! If, as is said, vast numbers of people in Paris, once lost their lives in consequence of a merchant’s selling them adulterated liquors, ought not corrupt teachers to fear, lest a similar, though more dreadful destruction (because that of the soul and an eternal one), should ensue on their adulteration of the lively oracles!

CHAP. iii. 18. “But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image,” &c. In the original, the word translated *open*, is a passive participle, signifying exactly unveiled, uncovered. Hence we learn the precise meaning of this text. Moses had a *veil* over his face. Verse 13. A veil was also upon the minds of the Jews when their law was read. Verses 14, 15. But from true christians, as living under a so much more luminous dispensation, such veil is removed, so that they, with *unveiled*, with uncovered, open face, may behold, as in a glass, the Lord’s glory. How valuable our privileges, how solemn our responsibility!

CHAP. viii. 1. “Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia.”—As the phrase “we do you to wit,” is now obsolete and scarcely intelligible, it may be well, for the sake of common readers, to observe that

the corresponding original word, signifies simply "we make known." The idea is, we make known to you the grace of God bestowed, &c.

CHAP. xii. 7. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure."—To such subjects as minister questions rather than godly edifying, the scripture cautions us not to give heed. 1 Tim. i. 4. Of this class appears to be that of the *thorn in the flesh*, here mentioned. But since it has given rise to considerable conversation, and frequent inquiries, it may be well to attend a little to it in this place. This thorn was, doubtless, some bodily infirmity, (for it was in his flesh) and probably an impediment in his speech; for,

1. This is a nervous difficulty, or attributable to a weak and irritable state of the nervous system, as its proximate cause. And that St. Paul's bodily temperament was naturally of this description, seems probable from several circumstances recorded in his life. See *inter alia*, Acts xxiii. 3. At any rate, whether it were naturally so or not, such super-natural revelations would be very apt to make it so, on account of their overbearing influence on the whole animal frame, and hence to produce the effect now supposed to have existed.

2. Certain passages in the writings of St. Paul, seem to favor the above construction. See 2 Cor. x. 10, and xi. 6. But the scripture before us suggests for our consideration, another point less questionable, and far more important, viz. the object for which this

thorn was given. This was to humble him, to keep him from being exalted above measure. In short, although the passage before us had a primary reference to the apostle, and is *strictly* applicable to none but an inspired man, those revelations having been peculiar to such an one, yet as both it and the connected parts of the paragraph are of no private interpretation, they together, obviously furnish the following instructions : that pious men are sometimes spiritually enlarged, in their views and affections—that it is sometimes proper to speak of such enlargement, though with modesty, as surely the apostle does in the context—that there still remains in them fuel for pride and self-exaltation—that hence they must have some judgments to humble them—that these judgments, though sent in mercy and designed to accomplish the best purpose, are in themselves grievous to be borne—that Christ is the proper object of prayer—that it is lawful and proper to pray repeatedly for the same blessing—that although it may not be best on the whole for the present trials of christians to be removed, yet they shall have grace sufficient to bear them—and that with the assurance of this, as well as in view of the eventual good tendency of our trials themselves, we should even take pleasure in them, or as St. James says, “count it all joy, when we fall into divers temptations.”

CHAP. xii. 16. “—Nevertheless, being crafty, I caught you with guile.”—Either this clause is to be understood as the objection of Paul’s enemies, or as an interrogation like a similar clause in verse 18, respecting Titus, or the word *nolo* must be here used in a good sense. It is too evident to admit denial or to

require proof, that words, the same in the original and in our translation too, are used sometimes in a good sense, sometimes in a bad one. Of these, the words anger, emulation, tradition, &c. are specimens. Of these constructions, however, the first, viz. that the words allude to an insinuation of Paul's enemies, seems much the best. Surely nothing could be further from the apostle's design in this place, than to encourage *pious frauds*, falsely so called, or duplicity of any kind.

GALATIANS.

CHAP. V. 4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Those who are but moderately acquainted with the theological controversies of the present day, especially with those in which Calvinists and Arminians (so called) are the contending parties, know very well that the subject of falling from grace, has, among others, occupied much attention and been the subject of much debate. To prove that true christians may and sometimes do fall from grace, this passage has, with others, been frequently adduced. To some this verse has probably appeared as sufficient of itself, to support that doctrine; one reason of which, appears to be the phraseology here used. For who can doubt whether christians do not, or at least may not, fall from grace, when it is here expressly said that they had thus fallen? Now in all controversies it is necessary that the precise point in debate should be explicitly stated, and fully understood. By falling from grace, as the phrase is used in this dispute, is meant a person's falling from an interest in the covenant of grace, and losing entirely all his religion.—As it has not been the author's design to engage in controversies further than should appear necessary for the execution of his main purpose, announced in the title page, he will not of course, at present, concern himself with either the arguments for, or objections against, this doctrine. He would just observe however, that this scripture has no manner of reference to that doctrine as above explained, and that even if it had, it

could have no manner of force to support the Arminian sentiment respecting it. For observe—the text implies and teaches, that none fall from grace except those who are justified by the law. The words are, “whosoever of you are justified by the law, ye are fallen from grace.” Let the matter be expressed in a syllogism, and it will stand thus: ‘None fall from grace except those who are justified by the law.’—But none are really justified by the law, for “by the deeds of the law there shall no flesh be justified in his sight.” Rom. iii. 20. Therefore, none really fall from grace. Or if we should understand the expression of being justified by the law, to mean, as in this place it does mean, *seeking* to be justified by the law, looking to the law for justification, why then the conclusion would be, that none fall from grace except those who, like the Galatians, seek to be justified by the law, or by the deeds of the law. But it is hoped that in these days of light and knowledge, very few real *christians* are so foolish as the Galatians were in this respect. One thing is certain; *so far as* they are real christians, they are dead to the law by the body of Christ—Rom. vii. 4,—and the law is dead to them, verse 6, i. e. as to any efficacy for their justification; nor do they even seek to be justified by the deeds of the law.—But it is time to show what the true meaning of this passage is. If we candidly peruse the epistle throughout, we shall perceive that there was in the Galatians, or in many of them, an exceedingly strong propensity to seek justification before God from the law, or which is the same thing, on the ground of their own works. See, particularly, Chaps. i. 6; ii. 21; iii. 1—4; iv. 10. 11. To bring them off from this legal ground,

and to establish them on a purely evangelical one, was the main object of St. Paul in writing this epistle ; as must be evident to every one who attentively reads it. And such was manifestly his object in the passage before us, and in the entire context. The meaning therefore, of this scripture, must be to the following effect, viz. ‘If you Galatians look to and depend on the law for justification, Christ is become of none effect, or is of no use to you : you have in this case fallen from and given up the gospel plan, which proposes to save you by mere sovereign grace.’

CHAP. vi. 4. “But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.”—As to the proper import of the verb DOKIMAZETO (prove), see the criticism on 1 Cor. xi. 28. The inquiry now before us is : what is intended by the last clause of the verse, “then shall he have rejoicing in himself alone, and not in another”? The meaning evidently is, that then shall he have that joy which arises from his *own* sight of his good state, and not merely from the good opinion entertained of him by others. With respect to this affair, as well as many others, “it is a light thing to be judged of man or of man’s judgment,” for this is frequently erroneous. But when we ourselves discern the evidences of our good state ; when we see them ourselves, and our own eyes behold them, and not another’s—this affords satisfaction. Thus “the good man is satisfied *from himself*.”

CHAP. vi. 17. “From henceforth let no man trouble me : for I bear in my body the marks of the

Lord Jesus.”—“Let no man trouble me,” i. e. as is evident from the connexion and from the tenor of the whole epistle, with disputes and contentions about circumcision and the other peculiarities of Judaism. For this request the apostle subjoins the following reason: “for I bear in my body the marks of the Lord Jesus.” What can be meant by those marks? It is probable that he referred chiefly to the scars and wounds which had been caused by the stripes he had received, and by those chains with which he had so frequently been bound and galled, in the service of the Lord Jesus. And as *stigmata*, the original word here used, denoted literally those marks or brands, which were sometimes imprinted by the ancients on their servants and soldiers, as permanent indications to whom they belonged, so the apostle might, by a beautiful allusion to this primary import of the word, have used it in this passage. He might have referred to *his* stigmata also, as tokens not only of his past sufferings in the cause of Christ, but also of his continued, indissoluble relation to him, notwithstanding all those sufferings. In these scars and wounds, the apostle gloried more triumphantly than did the Roman general in those scars and wounds which he had received in facing the enemies of his country. We hence learn, that the true believer glories in tribulation undergone for Christ’s sake, and that no species, nor degree of it, ‘neither death nor life, nor angels, nor principalities nor powers, nor things present nor things to come, nor the height of prosperity nor the depth of adversity, nor any other creature, can separate him from the love of God which is in Christ Jesus his Lord.’ Surely a believer, and

especially a minister of this description, ought not to be needlessly troubled or impeded, in his career to glory, and in his attempts to conduct poor sinners there, by "foolish questions and genealogies, and contentions and strivings about the law, which are unprofitable and vain."

EPHESIANS.

CHAP. iv. 8. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men."—This is a quotation from Ps. lxxviii. 18. and is supposed to contain an allusion to the practice of ancient kings, who, after victories, and on other great occasions, distributed gifts among their subjects. Thus, when the ark of the Lord of Hosts had been brought from Kirjath-jearim to the city of David, and an oblation had been made of burnt offerings and peace offerings, David "dealt among all the people, even among the whole multitude of Israel, as well to the women as the men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine." 2 Sam. vi. 19. In like manner did Solomon, at the dedication of the temple. 1 Kings, viii. 65. But behold a greater than either Solomon or David is here.—Greater also is his munificence, for it includes spiritual blessings in heavenly things, in Christ Jesus. For after he had "spoiled principalities and powers, and made a show of them openly," and in testimony of complete triumph, had led captivity captive, and ascended up on high, he also dispersed gifts among his subjects. "And he gave some apostles, (i. e. some to be apostles) some to be prophets, some to be evangelists, and some to be pastors, and some to be teachers," and all for most important purposes, even "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

CHAP. iv. 30. "And grieve not the Holy Spirit

of God, whereby ye are sealed unto the day of redemption.”—The sealing of the Spirit here mentioned, seems to be a metaphor, taken from a practice of merchants, viz. putting a certain mark, stamp, or seal on their goods, whereby they might be known to be theirs. Or the phrase may refer, perhaps more probably, to the ancient practice of setting a seal or mark on the bodies of soldiers and servants, especially on their foreheads and hands—a fact which, by the way, may assist in illustrating the true meaning of Ezek. ix. 4. and Rev. vii. 3. The day of redemption must here mean the day of the general resurrection and final judgment. See a similar phrase used in Rom. viii. 23. The passage then, rightly understood, not only shows, that God’s servants have his peculiar distinguishing mark or seal upon them, which is his own moral image, but also appears strongly in point to support the doctrine of their final perseverance and eternal happiness.

CHAP. vi. 19. “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the *mystery* of the gospel.”—Many scriptural words have been and still are mis-used, and made to convey such meanings as, to say the least, are quite foreign to their original import. The remark is applicable, in a degree, to the terms heresy, schism, tradition, &c. and still more so to the one now before us. The word *mystery* (in the Greek MUSTERION) has been and still is used by the papists, to denote the sacraments of the New Testament, especially that of the Eucharist. By protestants, or by many of them, it has been understood and used to

denote something incomprehensible by the human mind. Thus, the co-existence of three persons in one God, and of two natures in the person of Jesus Christ, they have declared to be mysterious—meaning thereby, that by the mind of man they cannot be fully comprehended. But the Greek word *musterion*, properly signifies neither of these, but something *hidden*, concealed in opposition to its being revealed. For proof of this we need only recur to the etymology of the word itself, and to the connexion and sense in which it is almost invariably used in the New Testament :

1. Its etymology. *Musterion* is derived either from the Greek verb *MUEIN*, to shut up, to conceal,—or from the Hebrew noun *MISTAR*, a thing hidden, concealed, which is from the verb *SATAR*, to hide, conceal. The etymological import of the word therefore, is not something incomprehensible, but something as yet concealed—not revealed. And that such is in fact its proper meaning, is yet further evident,

2. From the connexion and sense in which the word is almost invariably used in the New Testament. See, among numerous others, the following passages. Mat. xiii. 11 : “Unto you it is given to know the mysteries of the kingdom of heaven.” But how could the disciples know those mysteries, if they were incomprehensible, or unintelligible? Rom. xvi. 25, 26 : “— according to the revelation of the mystery, which was *kept secret* since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, *made known* to all nations for the obedience of faith.” Remarks on the sense in which the word *mystery* is

here used, are unnecessary. The passage explains itself. 1 Cor. xv. 51 : "Behold I shew you a mystery." What mystery? The apostle proceeds in the three succeeding verses, to tell us what it is. It is in short, the mystery of the general resurrection, and of that glorious transformation, which the bodies of the saints are then to undergo. This subject had been kept concealed from the pagan Gentiles. The presumptive evidence in favor of it, from the light of nature, their only guide, was too weak, they thought, to render the doctrine credible. Hence the Greeks not only disbelieved, but derided it. Acts xvii. 32. To them this doctrine had been a mystery; i. e. it had not been revealed to them; but having been shewed—having been revealed to them by the apostle, it was a mystery to them no longer. Certainly it was not to such of them as believed in the apostle's inspiration, and credited his testimony. Once more—Col. i. 25, 26 : "—the word of God; even the mystery which hath been *hid* from ages and from generations, but now is *made manifest* to his saints." I shall quote at present no more passages, but would merely advise the reader, who is not yet satisfied with the interpretation above given, and still adheres to the too prevailing modern one, to attend carefully to the following places, which are, I believe, all the rest, where the word *mystery* occurs, i. e. in the New Testament, viz : 2 Thess. ii. 7; 1 Tim. iii. 9, and iii. 16; Eph. i. 9, iii. 3—9, v. 32, and vi. 19; Rom. xi. 25; 1 Cor. ii. 6, iv. 1, xiii. 2, and xiv. 2; Col. ii. 2, and iv. 3; Mark iv. 11, with Luke viii. 10; Rev. i. 20, x. 7, and xvii. 5. He will perceive that in almost all the above texts, *mysterion* denotes not something incomprehensible or un-

intelligible ; but something which had been secret, but is now revealed, declared in the word of God, and which may of course, be known and understood. The practical use to be made of all that has been said on this article, is, that we should be very careful to use scriptural words in their primitive and proper sense. To the neglect of this, or to the contrary practice is to be attributed, in some measure, a great part of those doctrinal and practical errors which have so much abounded in Christendom.

PHILIPPIANS.

CHAP. i. 10. "That ye may approve things that are excellent;" or, 'that ye may try the things that differ,' as the clause may be rendered.—These words, therefore, may be understood as expressing the apostle's wish and petition, not merely that the Philippian christians might cordially approve of those things which were really excellent, but also that their intellectual faculties might be exercised in discriminating truth from error; that thus they might discover and determine what things were really excellent, and thus worthy of approbation. How indispensable then the duty, as well as from other considerations, how urgent the necessity of examining, of searching the scriptures for ourselves! for if we neglect this duty, if we rest satisfied with a superficial acquaintance with their contents, and above all, if we depend on the mere opinions of other men,—we may indeed be *ever learning*, after a sort, but shall be apt "never to come to the knowledge of the truth."

CHAP. i. 23. "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."—This is to be classed among the numerous scriptures which exhibit the doctrine of a separate intermediate state: for it expresses the conviction of an inspired apostle, that immediately on his departure from this world, he should be with Christ. Thus to be, Paul says, is far better than to remain here, which could not be true, otherwise than on the supposition that he would be in a state of both

conscious and happy existence. In short, the text before us teaches at once the doctrines, both of a separate state, and of the immediate happiness of christians at death.

CHAP. ii. 6, 7, 8. "Who, being in the form of God, thought it not robbery to be equal with God; yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—These verses, especially the 6th and 7th, notwithstanding the Socinian construction of them, establish these two positions—that Christ pre-existed; and that, in his pre-existent state, he was not a proper man, but possessed another, a higher, even a divine nature. That both these sentiments are simultaneously expressed, a mere attention to the verses must evince.

CHAP. iii. 2. "Beware of the concision."—The word KATATOMEEN, rendered concision, and which may with equal propriety be rendered *excision*, seems in this place to denote those Judaizing teachers, who, in the apostolic age, infested not only the Philippian church, but many other churches also; and who, as this characteristic word imports, cut off, or cut down. Indeed the term represents both their works and their destiny: for by their insisting so much on the necessity of circumcision to salvation, Acts xv. 1. and by their incessant commixture of Judaism with christianity, they cut down, as it were, the fundamental pillars of the latter, and cut off or frustrated the hopes of in-

dividual believers; since ‘other foundation could no man lay than that which was laid,’ which was Jesus Christ. 1 Cor. iii. 11. The word also may have pointed to their destiny, for they, with multitudes of others of their nation, were soon to be cut off from the earth, in the approaching destruction of Jerusalem, and awful desolation of Judea.

CHAP. iii. 11. “If by any means I might attain unto the resurrection of the dead.”—This cannot mean the literal and general resurrection. For to the resurrection here spoken of, St. Paul represents it as difficult to attain: and from the following verses it appears, that whether he should eventually attain to it or not, would depend on his own faithfulness or unfaithfulness. But in the literal resurrection, all men will participate, whether faithful or unfaithful—whether good or bad; “for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth.” John v. 28, 29. By the resurrection of the dead, therefore, St. Paul must have meant, the receiving of that glorious and spiritual body, mentioned in verse 21; and there represented as opposed to his present vile body. Or to express it otherwise, in John v. 29; the Lord Jesus speaks of the “resurrection of life,” and of “the resurrection of damnation.” Now it is the first of these resurrections that the apostle refers to in the words before us, even the resurrection unto eternal life. Such was the resurrection that the apostle here represents himself as so diligently seeking.

CHAP. iii. 20. “For our conversation is in heaven.”

—The word conversation, whether understood in its vulgar sense, as meaning familiar discourse, or on a larger scale, as denoting intercourse, familiarity, does not convey the whole meaning of its correspondent original term. This is *POLITEUMA*, which means citizenship—sometimes also, the body, community, society of which one is a citizen. The design of the apostle, therefore, in this passage, appears to have been to assert not only the *practice*, but also the *birth* and heavenly relation of himself and his Philippian brethren, and consequently of all true christians.

COLOSSIANS.

CHAP. ii. 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—The word translated spoil, is compound, being derived from SULA, (spoils), and AGO, to lead away, or carry off. Primarily, it relates to, and is descriptive of, the conduct of a victorious enemy, who, having subdued his antagonist, dispossesses him of his treasures and carries them off as spoils from the field of battle. How forcibly expressive then is it, of that complete subjection and moral ruin, to which the apostle considered the Colossians as exposed from philosophy. The PHILOSOPHIA, however, which the apostle here mentions, cannot intend true and genuine philosophy, for it would be very absurd to pretend that this can ever be hostile, or in any way injurious, to christianity. Neither does christianity forbid, or discourage our attention to the sciences in general, but is friendly to them all, and, in particular, not only allows, but requires the diligent use and improvement of all our mental powers in the investigation of truth. 1 Thess. v. 21. And what christianity requires, that she has actually effected, wherever, and just so far as, her genuine influence has prevailed. For it is too notorious to be denied, that almost all the literature and science which have been in the world since the commencement of the christian era, have been in christian countries, and have been owing no doubt, to the fostering influence of christianity itself. But, by philosophy in this passage, the apostle intends what may be

called philosophism—false philosophy, vain and deceitful, as in this same verse he describes it; or “science falsely so called,” as in 1 Tim. vi. 20. In a word, the object of St. Paul in this verse is, to warn us against being “corrupted from the simplicity that is in Christ,” by infidel philosophy on the one hand, or by Jewish, or any other human traditions and inventions, on the other. How seasonable, how important the warning, even in our days. “He that hath an ear let him hear what the Spirit here saith to the churches.”

CHAP. ii. 18. “Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.”—The only particular in this verse which seems to require illustration is, “worshipping of angels.” What is intended by such worship? To understand this subject correctly, it should be remembered, that the primitive church, although so highly favored with divine inspiration and apostolic instruction, soon became infested and corrupted with pagan philosophy and Jewish traditions. And perhaps no particular church was more so than the Colossian. See chap. ii. verses 8, 16, &c. This worshipping of angels originated among the pagans. In their worship they made use of angels, or of supposed angels, as mediators between the Deity and themselves. At first, it seems, they regarded them in this light only, i. e. as mediators, and intercessors. In process of time, however, as might have been expected, these angels became more directly the objects of religious adoration themselves. Indeed the

process in this matter among the Gentiles, appears to have been much the same as it was afterwards in the Roman church, with respect to the images of departed saints. Accordingly, in ecclesiastical history, image-worship itself, as practised in that church, is considered as having come from the Gentiles. See Milner, vol. 3, p. 157.—These remarks may serve to prepare the way for our understanding what is here meant by the worshipping of angels. Certain persons, it seems, in the church at Colosse, were still so much under the influence of their old pagan philosophy and superstition, that they were for introducing angels into their worship; i. e. for introducing angels as helps in divine worship—as mediators, pretending it was too much, too great arrogance for such mean creatures as men were, to attempt to worship the Majesty of heaven without their mediation. There was an appearance of humility in all this; but it was nothing more. It was a mere *voluntary* humility—one entirely of their own invention and choice—such an humility as Jehovah never required, and would never approve of; yea, it was *no* true humility. It deserved a far different name. It was in reality pride, rank pride, as it led the subjects of it to “exercise themselves in great matters, and in things too high for them”—to pry presumptuously into the invisible world, and to attempt to understand and teach such things respecting angels as are no where revealed. Thus they intruded into those things which they had not seen, and could not see, nor know, and became, of course, vainly puffed up by their fleshly minds. Besides—by introducing the worship of angels, they would rob the Redeemer of his appropriate glory, for he is the one

and the only mediator between God and men. 1 Tim. ii. 5. No wonder then that the apostle should give such a caution against the worshipping of angels.

CHAP. iii. 14. "And above all these things put on charity, which is the bond of perfectness."—It is probable that most readers consider the word *above*, as here denoting preference, as if Paul had said, 'put on charity as preferable to all the other virtues,' mentioned in verse 12. Indeed, charity or love, must be allowed to have the pre-eminence over all the other characteristics of the true believer. See 1 Cor. xii. 31, and ch. xiii. throughout. It does not, however, appear to have been the design of *this* passage to recognize such pre-eminence. The passage is supposed to be figurative, and to refer to the manner in which the ancients, and especially the ancient soldiers, were clothed. They used to have a girdle tied around and over their other garments. That girdle served as a bond or ligament, to keep their other garments tight and close together. To a similar tendency and operation of charity, the apostle here refers. It would prove as a "bond of perfectness," or a perfect bond, to keep together and adjust all the other graces and gifts of the christian.

I. THESSALONIANS.

CHAP. ii. 17. "But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire."—The apostle here refers to the event related in Acts xvii. 10. In consequence of the insurrection, menaces, and violence of the Jews, the brethren were obliged to send away himself and Silas by night, from Thessalonica to Berea. And his design in the first part of this verse was, to relate not only the fact of his having been then separated from them, but also the *manner* of such separation, i. e. as it respected his own feelings. It was, in short, as the original imports, like that of children suddenly and violently torn from their affectionate parents, or otherwise deprived of them, and thus made orphans.—How peculiar, how tender, and strong, are the feelings of pious ministers towards their people !

CHAP. iii. 13. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

The word saints, as commonly used, denotes the "redeemed from among men." It is well known, however, by every one acquainted with the original, that the word *AGIOI*, translated *saints*, is generic, and with equal propriety applicable to any intelligent beings possessing sanctity of character. It is applied to God the Father, 1 Pet. i. 15 ; to Jesus Christ, Mark i. 24 ; to the Holy Spirit, Mat. i. 18 ; to the

good angels, Luke ix. 26; to the Old Testament prophets, Luke i. 70; to both the prophets and apostles and to believers generally, as members of the church militant, Acts ix. 13, 41. In fine, the word when used without a noun and with the article, as in this passage, signifies *the holy ones*. If now the inquiry be, what class of holy beings are intended by this phrase in the verse before us,—the answer is, probably the angels: for it should be remembered that in this place the apostle is speaking of the second coming of Jesus Christ—of his coming to judge the world. Now we are elsewhere expressly told, that when he shall come for this purpose, the angels shall descend with and attend him. See Mat. xxv. 31; 2 Thess. i. 7. Again, it will be naturally impossible for the *redeemed* saints to attend their Saviour in that, his descent, and that too in their perfect man, consisting of both body and soul. Much less will *all* of them be able thus to attend him on that great occasion; because all their bodies (those only of Enoch and Elijah excepted) will then be in their graves.—For the Lord Jesus will descend from heaven with a shout, with the voice of the archangel and the trump of God, before even the dead in Christ shall arise. Chap. iv. 16.

II. THESSALONIANS.

CHAP. ii. 7, 8. "For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—By the mystery of iniquity, or of lawlessness, is to be understood, generally, antichristianism, as even in the apostolic age beginning to appear—in the ambitious domineering spirit of some ministers, as well as in the factious schismatical spirit of many professors,—and also, in all those corruptions of doctrine—in all that idolatrous worship—and in all those corporeal severities and mortifications which were occasioned by such a spirit.

The phrase "he who now letteth," (or hindereth, withstandeth) denotes the imperial Roman power or civil government, which then, from motives of policy, operated as a check on ecclesiastical predominance and corruptions, and would thus act, so long as the then existing administration should continue. But afterwards, after the then existing impediment should have been removed, the Wicked or lawless one, i. e. the Papacy, with all its characteristic deformity, should appear : which accordingly was the case, A. D. 606. But this antichristian power was to "endure but for awhile." The apostle expressly predicts his overthrow, and the means by which it should be accomplished. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The consumption and de-

struction here predicted, must be principally of the moral kind. This appears, whether we consider the *means* with which they should be accomplished, viz. the spirit of the Lord's mouth, and the brightness of his coming, i. e. generally, the influences of his Spirit accompanying the bright display of his truth, especially in the faithful preaching of it, (means evidently suited to accomplish no destruction but that of sin)—or the *fact*, that the Papists, as a body of people, have not yet been literally destroyed, although this awful prophecy has been fulfilling against them 300 years, but are still very numerous, their numbers being supposed to amount to 140,000,000. The destruction of this antichristian power began at the time of the great Reformation, A. D. 1517—has been going on ever since, and will be completed at the close of the 1260 years.

CHAP. ii. 11, 12. "And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—The 11th verse, if literally interpreted, would certainly exhibit some agency of God in sin; but, doubtless, such an one as neither reflects on His immaculate purity on the one hand, nor abridges human liberty on the other. But what is to be understood by v. 12, "that they all might be *damned* who believed not the truth," &c.? As to the import of the word *damned*, see the criticism on 1 Cor. xii. 29. The final clause of this verse illustrates the true cause of the condemnation and ruin of sinners. This is, in short, not the divine decree of reprobation, but their own wicked choice. It is their being "pleased with unrighteousness."

I. TIMOTHY.

CHAP. ii. 4. "Who will have all men to be saved, and to come unto the knowledge of the truth."—As this text has been much used in the universalian controversy, and is much relied on by the advocates for the final salvation and happiness of all mankind, it has become, for this reason, very important to investigate its true meaning. To this end let it be observed,

1. The passage may express merely God's *willingness* that all men should be saved. Indeed, although the verb THELO sometimes expresses *wish, desire*, yet according to Schrevelius' Lexicon, mere *willingness* is its primary signification. Now in this sense Jehovah, undoubtedly, willeth that all men should be saved. For he saith, "Have I any pleasure at all that the wicked should die,—and not that he should return from his ways and live?" Far from this. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live"—Ezek. xviii. 23, and xxxiii. 11.—i. e. such is the benevolence of the blessed God, that it is morally impossible He should be pleased with the death or misery of any human being, *in itself considered*. Human happiness and misery being considered abstractly, the former would, in his mind, be infinitely preferable to the latter. Hence then, and in this sense, He may be said to will the salvation of all men. But all this does not imply that all men will, in fact, be saved. If from the mere goodness of God, and his willingness that all should be happy, we may conclude that all will in fact be saved eternally, then

from the same premises we may conclude against undeniable matter of fact, viz. the existence of any such things as sin and misery in the present world. For the principle of the reasoning is in both cases the same. If, because the Lord is good, He will necessarily save all men from eternal misery, then for the same reason, one would think, would He save them from temporal misery also, or prevent their enduring it, which we know He does not. Or to state the matter a little differently, and perhaps more appropriately : if from the mere willingness of God, that all men should be holy and happy in the future world, we may conclude that all will be there holy and happy ; then from his willingness that they all should be holy and happy in this world also, we might conclude that they all would, while here, be both holy and happy. The truth is, that in both cases the conclusion does by no means result from the premises. Though the Lord be willing that all sinners should be saved, yet none of them are, naturally, willing to be saved, i. e. in his own way. And to say that this natural unwillingness will ever be overcome, or in any way removed, from all sinners, is to beg the question. And if it could be proved that the phrase, " who will have all men to be saved," means that God actually wishes, desires, the salvation of all men, and hence it should be concluded that all men will hereafter, and eventually, be holy and happy,—the inquiry is, why then are they not all holy and happy in this world, for is not the latter an object of divine desire, equally and in the same sense with the other ? But,

2. In this verse the apostle may refer to God's *preceptive* will or command. And in this sense also, it

is undoubtedly his will that all should be saved : For not only doth He direct that his gospel should be preached to every creature, but “ now commandeth all men every where to repent.” Acts xvii. 31. And says St. John, “ This is his commandment, that we should believe on the name of His son Jesus Christ.” But whatever may be the import of the word *will*, (which is the key to the whole passage,) it is obvious that the word itself extends alike to both clauses of the verse. Let us read it again : “ Who will have all men to be saved and to come unto the knowledge of the truth.” In the same sense therefore, in which God willeth all men to be saved, doth He will them to come to the knowledge of the truth. Now the latter clause may be interpreted in perfect consistency with either, and with both of the above mentioned constructions. For that God is *willing* that all men should come to the knowledge of the truth, appears from his direction to his ministers to preach his gospel to every creature. Mark xvi. 15. And that He *commandeth* all in *christian* lands to come to this knowledge, will not be denied by such as have properly read their bibles, and believe that they are His word. The heathen also, have a law, (Rom. ii. 14,) and are thereby required to attend to truth and duty, so far as they can be learned from the light of nature, and are inexcusable because they do not. Ch. i. 20. But to say that the Lord hath *purposed*, hath decreed, that all should come to the knowledge of the truth, is saying far too much, if, as Isaiah teaches, ch. i. 27, what the Lord of hosts hath purposed none can disannul ; for it is notorious, that all have not yet come to the knowledge of the truth, nor ever will in this world. On the

whole, it seems there is no rational or right way, of interpreting this passage, but what is contained in the one or the other of the above constructions.

CHAP. ii. 14, 15. "And Adam was not deceived; but the woman, being deceived, was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety."—But is there not decisive proof from Gen. iii. 6, that Adam was deceived, and was a transgressor in the affair of the forbidden fruit, and as really so as Eve? Paul's meaning is, that Adam was not *first* deceived. And the truth of this appears from Moses' account of the temptation. It thence appears that the woman was first in both the deception and the transgression. Yea, in a certain sense, it may be said that Adam was not deceived by the *serpent* at all, for from the Mosaic narrative it appears that his transgression was in direct compliance, not with the temptation of the devil, but with the solicitations of the woman. But what can be the meaning of verse 15. That the child-bearing, there mentioned, is not to be understood literally, is at least probable from the immediately subjoined condition of her being thus saved, viz. her continuance in faith, and charity, and holiness, &c. But that impious and infamous women are conducted through the pains of the literal parturition as safely, and perhaps as frequently, as those of the most exemplary virtue, is too evident to admit denial. The word saved, here seems to denote *spiritual* salvation; and the word child-bearing, the "child born"—the seed of the woman—the Messiah. And the meaning of the apostle appears to have been this:

‘Though the woman was first deceived, and in the transgression, yet her condition with respect to pardon and eternal happiness, is by no means desperate ; for she may be, yea, she certainly shall be, saved in and through that glorious Redeemer, who was to be (and has been) born of her, provided only she obeys Him in the exercise of faith, and charity, and holiness, with sobriety.’

CHAP. iv. 1—4. “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry ; and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”—The Protestants appear to be correct in their application of this paragraph of scripture to the Papists, chiefly because the characteristics herein enumerated have been so peculiarly exhibited by them. The DIDASKALIAIS DAIMONIOWN, translated “doctrines of devils,” signify exactly, doctrines of demons. But here arises the inquiry, whether we are by this expression to understand doctrines taught *by* demons, or doctrines *concerning* demons ? The last is doubtless the true construction of the phrase. The Papists have in fact given heed, and still give heed to seducing spirits. They have also taught many doctrines concerning demons ; have recommended and established among themselves, images and image-worship, and said many equally strange and groundless things about the efficacy of the intercessions of departed

saints, and even represented those saints as the proper objects of religious adoration. They have prohibited marriage, especially to their priests. The propriety therefore, of applying these verses primarily and chiefly to them, cannot be questioned.

CHAP. v. 9. "Let not a widow be taken into the number under three score years old, having been the wife of one man."—Into what number does the apostle here mean? Surely not the number of church members; for neither a being of the age of sixty years, nor an having been the wife of one man, could have been a pre-requisite for an admission into that society. Into the visible church, a young person, and one who had always lived in celibacy, was as admissible (other things being equal) as any other person. The number here mentioned, must have been the number of those to be maintained by the charity of the church, and perhaps to act as deaconesses in it. To this interpretation the whole context obviously points. See particularly, verses 3, 4, 8 and 16.

CHAP. vi. 8. "And having food and raiment, let us be therewith content."—The original word translated raiment, properly signifies *covering*. It is a generic or general word, and in its application, ought not of course to be restricted to mere raiment, the covering for the body. It is at least, and with equal propriety, applicable to a dwelling-place, an house, or house-covering. This exhortation of the apostle therefore, does not forbid, but implicitly allows, us to be suitably careful and laborious for the requisite accommodations and comforts of life, generally, such as food,

raiment, dwelling-houses, &c. for ourselves and families. At the same time it must be conceded that it forbids us to seek after more, i. e. for *ourselves*, and like the similar precept in Mat. vi. 25, prohibits anxiety about these.

II. TIMOTHY.

CHAP. i. 10. "Who hath abolished death, and hath brought life and immortality to light through the gospel."—By life and immortality, or incorruption, some have understood Jesus Christ himself. The meaning of the expression they suppose to be much the same with that of 1 John i. 2, "the life was manifested," i. e. Christ our life, (Col. iii. 4,) was manifested. But does it not seem rather absurd to say, as on this interpretation we must say, that Christ brought himself to light? Life and immortality is a Hebraism for immortal life. The common understanding of this clause, which is to this purpose, viz. that Jesus Christ hath brought the immortality of the soul and a future state clearly to light, seems altogether the best. It should, however, be observed, that the form of expression here used, viz. brought these subjects to light, or illustrated them by the gospel, seems to convey an intimation, that these glorious truths themselves were contained in the Old Testament, though not therein so clearly revealed—a position, by the way, supportable from several passages of scripture. See, among others, Mat. xxii. 29—33.

CHAP. ii. 4. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."—It was a statute of the Roman government, that a certain class of their soldiers, called the legionary soldiers, should not engage in agriculture, merchandize, or in short, in any other occupation which would divert their

minds from the business of their own profession. To that statute, and to the practice of the Roman soldiers consequent thereon, St. Paul refers in this passage. His obvious design was to illustrate by a reference to the duty and practice of those who were then engaged in carnal warfare, the duty of the minister of the gospel—the soldier of the cross—to show that he also should not permit any worldly business or recreations to divert his mind from such supreme and constant attention to his appropriate work, as its unutterable importance, difficulty, and responsibility, demand. It is, by the way, natural to remark, that if such be the duty of christian ministers ; if, in particular, they thus *do*, their people are under the strongest obligations to afford them a competent worldly maintenance. Humanity and justice, in this case, require it—not to insist at present on those express and numerous texts of scripture which require this duty at their hands.

CHAP. iii. 16. “All scripture is given by inspiration of God.”—The words “*all* scripture,” though very comprehensive, cannot include the Apocrypha, for that this, although excellent as a history and in many other respects, was not given by special divine inspiration, appears from the following facts :

1. The Jewish church did not receive it as canonical.
2. Neither Christ nor his apostles ever quoted from, or referred to it.

We may add as of some weight,

3. That the council of Laodicea, in A. D. 368, do not mention the apocryphal books as among those used by the church.

TITUS.

CHAP. ii. 10. "Not purloining."—This is one among the considerable number of words in the sacred scriptures, which are now, in a great measure, obsolete. The original term occurs only thrice in the New Testament—Acts v. 2 and 3, and in this passage. In the two first it is translated "keep back a part." The apostle's object in the use of it here, was to discourage and prevent fraud, pilfering, dishonesty in servants.

HEBREWS.

CHAP. ii. 11. "For both he that sanctifieth, and they who are sanctified, are all of one."—Of one what? If we examine the context, we shall see that the word *father* is understood. Thus: Christ the sanctifier, and believers the sanctified, are all of one father; for which cause or reason, as it follows in the next verse, Christ is not ashamed to call them brethren, saying, "I will declare thy name to *my brethren*," &c. See Ps. xxii. 22.

CHAP. ii. 16. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—This passage is commonly understood as teaching that Christ in his incarnation and appearance on earth, did not assume the angelic nature and form, but rather the human nature and form—i. e. that for our redemption, he became a man, and not an angel. Now that this was a truth, is undeniable; but the question is, was it *the* truth here meant, or was this the main thing here intended by the apostle? Whoever understands the original, and will attend to the etymology of the verb here used, will perceive that its precise meaning is, *to lay hold on*, or *lay hold of*. Accordingly it is thus rendered, in almost all the instances of its occurrence in the New Testament. See Mat. xiv. 31; Mark viii. 23; Luke xxiii. 26, and xx. 20, 26; 1 Tim. vi. 12, 19.—This text then may at least as properly be translated thus: 'he laid not hold on angels, but he laid hold on the seed of Abraham.' Such is the interpretation of the verse given

by many commentators, and such is probably the true interpretation of it. And what a good sense does it make ! what an important truth does it exhibit—a truth which is not only elsewhere and abundantly taught in the scriptures, but constitutes the very essence of the gospel. For the apostate angels, we are told, there is no redemption. Jude v. 6. But for the seed of Abraham, for the once lost sheep of the house of Israel, the Savior became incarnate—then he came to redeem—on them he *took hold* to deliver them from going down to the pit. It is true that the covenant of redemption includes others beside the lineal seed of Abraham ; and undoubtedly the aggregate number of the saved from the Gentile nations, will be vastly greater than such number from the Jews. Still however, it was proper, that in this place only the latter should be particularly mentioned, because not only was the gospel first published to them, and our Lord in person published it to them *only*, and thus peculiarly took hold on them to save them from sinking into ruin (as he did on Peter—Mat. xiv. 31, where the same verb is used), but also this epistle was written to them.

CHAP. iv. 9. “There remaineth therefore a rest to the people of God.”—SABBATISMOS, the word here translated rest, properly and exactly denotes a keeping or enjoying of the Sabbath. And in this sense the verb SABBATIZO, from which the noun sabbatismos is derived, is used in the Septuagint. See, in that version, Ex. xvi. 30 ; Lev. xxvi. 35. That this text refers principally to the heavenly state, must be admitted ; yet as referring thereto, its meaning is more

definite than common readers are aware. For as the precise import of sabbatismos, is a keeping or enjoying of the Sabbath, so as applied to the world of glory, it illustrates very impressively the peculiar nature of its employments and enjoyments : in other words, it shows that they will be similar to those of a Sabbath (i. e. of one rightly sanctified) on earth.—It surely becomes us then in the application of this thought, to inquire whether we love the Sabbath and its appropriate duties on earth ; whether we can truly call them *a delight*. Isa. lviii. 13. If we cannot so say, and so feel ; if, on the contrary, from weariness with and dislike to, the exercises of this holy day, and from worldly mindedness, we are for saying, “ when will the Sabbath be *gone* that we may set forth wheat ? ” Amos viii. 5,—if such be the case with us, dreadful is our state, presumptuous are all our hopes of future happiness : For obviously, if we have no relish for the entertainments of our earthly Sabbaths, we cannot have for the similar and more spiritual ones of the celestial Sabbatism !

CHAP. iv. 12. “ For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”—By the *word* of God, here mentioned, the written word, the Bible, is generally supposed to be meant. And although the term LOGOS, be used in sixteen different senses in the New Testament, yet that in this text, it denotes the written word, or denotes that primarily and principally, is very probable, especially because the epithets

here used, are in fact, and with peculiar propriety, applicable to the holy scriptures. Most of the language, here used, is metaphorical, and very strong, but not too strong. Ask the christian who has *tasted the good word of God*, and he will tell you so. To every such an one, the written word has been indeed “quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit,” &c.—or as it is expressed, (1 Thess. ii. 13,) it “worketh effectually in them that believe.” The degree of its effectual operation is however very different in different believers; as different as are the degrees of their sanctification. It is equally true, that in every instance of its being effectual, on either saints or sinners, “the excellency of the power is of God and not of man,” nor even of the written word itself. The ministration of the Spirit, and that only, co-operating with the word, renders it effectual for the “casting down of imaginations, and of every high thing that exalteth itself against the knowledge of God,” and for the “bringing into captivity of every thought to the obedience of Christ.” 2 Cor. x. 5. We may add, that this instrumental efficacy of the scriptures on their own hearts and lives, is to believers an intuitive and decisive proof of their divine original.

CHAP. V. 4. “And no man taketh this honor to himself, but he that is called of God, as was Aaron.” —It may be thought that any attempt to elucidate this text, is lost, or at least unnecessary labor, because its true meaning may be said to be already evident; and, what renders criticism the less necessary, self-evident also. But what then is this evident, this self-evident

meaning? It is easy to tell what it is not, and as easy to prove that by enthusiasts this text has been perverted to very bad purposes. It has been understood and represented, it seems, as teaching that there must be a kind of passivity on our part, and a kind of miraculous, or at least extraordinary agency and vocation, on God's part, in our induction into the evangelical ministry; that personal study and labor, in storing the mind with useful human knowledge, say of the languages, history, &c. is not at all necessary to qualify one to be an useful minister—that the young man, or whoever else he be, need not, or must not, be active in such business, and much less in that of actually entering into the ministry—that in this sense he should not take such an honor to himself—but that on the contrary, he should wait until he has a divine call—must remain perhaps at the plough, or at the anvil, or behind the counter, until God calls him to preach, and must then go immediately and preach the kingdom of God, not conferring with flesh and blood, &c. &c.—But it is time to shew what the meaning of this text is; and for this purpose let it be observed—

1. The honor or official station intended in this verse, is not that of a common priest under the law, nor of a common minister under the gospel; but solely of the Jewish *high priest*. Whatever therefore may be intended by not taking this honor to one's self, and by being called of God thereto, as was Aaron, this passage has no *direct* reference to christian preachers in these days. But,

2. Even if it had—on supposition that it is referable, implicitly or consequentially, to such preachers—still the obviously necessary inquiry is, as before,

what is meant by these expressions—"not taking this honor to one's self, and being called of God thereto"? Those extraordinary calls to the sacerdotal and other important offices, which were so frequent under the Jewish dispensation, and generally during the age of miracles, are not now to be expected. To be sure we have a right to demand that those who make claim to them, should support their claim by such "mighty signs and wonders" as were exhibited by the prophets and apostles in proof of their extraordinary commission. As the christian ministry is, in reference to the subjects it treats of, and its eternal consequences, by far the most important office ever committed to man; and as, from its peculiar nature, it is obvious that its duties can never be performed with any good degree of fidelity, only where the *heart* is in the work, two things are manifestly necessary to constitute any proper qualification for it, viz. a *desire* for the work, and an *ability* for it. See 1 Tim. iii. 1—8. Of the first of these, the individual himself must be the judge; of the last, others, and those too *qualified* to judge on this most interesting subject.

CHAP. v. 12. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."—The connexion of this passage, with the preceding part of the chapter, must be carefully remembered. The chapter is introduced with a characteristic description of Melchizedek. In such description, the apostle proceeds with equal pleasure to himself and advantage to the reader, until he comes

to the 11th verse. But there his ardor cools, and he very abruptly and reluctantly leaves, for the present, his subject, not because it was exhausted, for he had many things yet to say upon it; but on account of the inattention and indifference of his readers. What a calamity it is when such lively preachers have to preach to such stupid hearers! But to the passage itself: "When for the time," i. e. on account of, or in respect to, the time. The time, here mentioned, may denote the then present peculiar time, as a time of persecution; when, of course, christian instruction, support and consolation, would be peculiarly needed by believers, or rather as is most probable, the time and singularly favorable opportunities these Hebrews had enjoyed for growth in knowledge, experience, &c. "Ye ought to be teachers," not *officially* as a body, but in the sense intended in Col. iii. 16.—"Ye have need that one teach you again which be the first principles of the oracles of God." How forgetful then had these Hebrews been; and what a glass is here for many modern hearers to see themselves in! "First principles," &c.—Christianity is a science, consisting of some simple and elementary truths; and of others more abstruse, less easily intelligible, called elsewhere "the deep things of God."—"And are become such as have need of milk, and not of strong meat." As on this clause there has been much conversation, considerable debate, and after all, quite a diversity of opinion: it seems necessary to attend a little to it, to ascertain, if possible, its true meaning. And to do this most effectually, it would be very well for us, if, instead of bewildering ourselves in speculation, we would only attend to the simple metaphor, here used, by the apostle, viz. "milk

and strong meat." Milk is something easily, and quickly digested—strong meat not so easily nor so readily. Hence, as says the apostle, "every one that useth milk, is a babe, but strong meat, belongeth to them that are of full age;" i. e. milk is proper for babes, strong meat for persons of adult age; whose digestive organs have been strengthened and improved by long exercise. Now keeping this metaphor in mind, we may instantly perceive that, what the apostle primarily intended by "strong meat," was not so much those doctrines which are *offensive* to the natural heart, as those which are *hard to be understood*—hard to be digested by the mind: such doctrines, indeed, as he had just been speaking of, those relating to the person, character and official work of Melchizedek. The doctrines, therefore, of total depravity, of eternal election, &c. cannot come under the appellation of strong meat, or to be sure, no further, nor otherwise, than as they are *hard to be understood*.

CHAP. vii. 1. "For this Melchizedek, king of Salem, priest of the most high God," &c.—The writer's object in the present work, requires merely, that he should show, if possible, who, and what this Melchizedek was. Now on this difficult subject, there are but two opinions: the one that he was a mere man, contemporary with Abraham—the other that he was Christ himself. In support of the opinion that he was Christ, it is alleged,

1. That he was without father, without mother, without descent, having neither beginning of days nor end of life. These characteristics, it is supposed, are predicable of Jesus Christ only, or at least of him with

unspeakably more propriety, than of any other person. But if we understand them literally, the same difficulty will attend their application to the *man* Christ Jesus, as would attend their application to any other person. The person who brought forth bread and wine, and blessed Abraham, is evidently spoken of as a man. If, therefore, Christ were that person, Christ must here be referred to in his human nature only. But surely, as man, Christ was not without mother, nor without descent, nor without beginning of days, nor without end of life. If these expressions should not be understood, literally, but only as teaching, generally, that Melchizedek's genealogy could not be traced; why then the difficulty, not only continues, but becomes greater than before, for Christ's genealogy is distinctly traced by both Matthew and Luke. But

2. Melchizedek was greater than Abraham—hence it is inferred, that he must have been the Christ. But this circumstance alone, does not prove that he was Christ. Those who think it does, must, of course, proceed on the supposition, that there was not, and could not be any mortal man on earth, in Abraham's time, greater than he. But this certainly is *mere* supposition. The greatness, attributed to Melchizedek in the context, was not so much personal as *official*; it arose, in short, chiefly from his being king in Salem, and priest of the most high God. Now in the light of scripture, no office is so great and so honorable as the latter of these; and surely, in reference to consequences, both here and hereafter, none is so important. Now Melchizedek was such a priest, but Abraham was not. There is, therefore, no necessity of supposing that Christ is the person here meant, merely be-

cause this person was superior to Abraham; for as king in Salem, and priest of the most high God, Melchizedek must have been superior to Abraham, even on supposition that he was a mere man.

3. It is said of Melchizedek, verse 8, "he liveth," yea, in verse 24, that "he continueth forever." But all this may mean nothing more than that he liveth in his antitype, and that his priesthood continueth, just as the martyrs are said (Rev. xx. 4,) to revive and reign in their successors. And as to the expression, verse 13, "he of whom these things are spoken, pertaineth to *another tribe*;" it is manifest, that what the apostle meant, hereby, was not to tell us *who* he was, but to illustrate the peculiar origin and nature of his priesthood.—See the context.

That this Melchizedek was *not* Christ, appears, because he is said, verse 3, to be "made like unto the son of God." He could not then have been the son of God himself. Again, in verses 15, 16, 17, we read "after the similitude of Melchizedek, there ariseth another priest, (i. e. another, than either an Aaronic priest, or the literal Melchizedek) who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, thou art a priest forever, after the order of Melchizedek." By the other priest, Christ, undoubtedly, is intended. Christ then, is here said, to be after the *similitude*, after the *order* of Melchizedek. He could not, therefore, be Melchizedek himself. But who he was, it is impossible for us to tell. The Jews, and some christian authors, suppose he was Shem, one of the sons of Noah. But Shem, surely, could not have been said to be without father, without mother, with-

out descent ; having neither beginning of days nor end of life. He had a father and a mother, his genealogy had been distinctly traced, and was well known : and not only had he a beginning of days and an end of life, but it was known when and where he was born, and when he died. But although we cannot know who exactly Melchizedek was, otherwise than that he was some great and good man, contemporary with Abraham, we may know *what* he was. Though he was not the Christ, he was an illustrious *type* of Christ. As such, the apostle represents him in several particulars. At present we shall select only two, because these are the most prominent, and may comprehend all others. Melchizedek, then, was a pre-eminent *type* of Christ, as king and as priest.

1. As king. He was king in, or of, Salem, i. e. king of peace, for such is the import of the Hebrew word. Further—he was, as his characteristic name imports, king of righteousness, or a righteous king. In this respect, what an impressive type was he of Him who is set as king on the holy hill of Zion, (Ps. ii. 6,) who is emphatically the “prince of peace,” (Isa. ix. 6,) and reigns *in righteousness*. Ch. xxxii. 1.

2. As priest. He was priest of the most high God. Eminently so was our Lord, the high priest of our profession.—Melchizedek had no predecessor in office. In this respect he was *without descent*. And in this respect how strikingly did he typify Him “whose descent was not counted from them,” verse 6, i. e. from the sons of Levi ; but who “pertained to another tribe, of which Moses spake nothing concerning priesthood.” Verse 14. Once more—As Melchizedek had no predecessor, so he had no *successor*, otherwise than in

his antitype. Neither has Christ any successor: "Because he continueth forever, he hath an unchangeable priesthood," or a priesthood which doth not pass away. He is "consecrated forevermore." For "the Lord hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek." Ps. cx. 4. Let us not "exercise ourselves in things too high for us," but let it be our main desire and endeavor, to secure an interest in the *true* Melchizedek, for "he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them."

CHAP. viii. 8—12. "For finding fault with them, he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest."—"Finding fault with *them*"—with whom or what? In the 6th and 7th verses, we read of the two covenants and of their respective promises. And as these covenants and their promises are the nearest antecedents to the pronoun *them*, in verse 8,

common readers might suppose that this pronoun denotes those covenants and their promises, and so that the meaning is—God found fault with those *covenants*, &c. But the obvious absurdity attending this construction, is complete proof that the construction itself, is not tenable. For surely it is very unreasonable to suppose that Jehovah should really and absolutely find fault with covenants of *his own* institution. As the original word translated *them*, is AUTOIS, masculine gender, so from this circumstance, as well as from other considerations, it is certain that by *them*, are meant the people of Israel. But the point here which chiefly needs elucidation, is the new covenant itself. What is intended by this covenant? It is scarcely necessary to remark, for every intelligent reader must instantly perceive, that a correct decision as to this matter is of great practical importance, for it will have a direct bearing on the subject of infant baptism. How frequently have the advocates for the perpetuity of the Abrahamic covenant, been answered by their opponents in this way, viz.—that covenant has been utterly abolished; and in proof of this, how frequently and triumphantly have they alleged the passages now under consideration! For hence, say they, it is evident that an entirely new covenant, and another covenant than that made with Abraham, is made with christians, the old Abrahamic covenant having been abolished. For does not the apostle say, verse 13: “In that he saith a new covenant, he hath made the first old; now that which decayeth, and waxeth old, is ready to vanish away”? Hence it is concluded, that the great foundation of pedobaptism, that which pedobaptists acknowledge to be such, viz. the nature and

perpetuity of the Abrahamic covenant, is entirely swept away. But perhaps it will be made to appear in the sequel, that this conclusion is rather premature—at any rate, that it does not result from the premises. Let us examine the paragraph more minutely. It is manifestly a quotation from Jer. xxxi. 31—35. For the explanation of this very instructive portion of scripture, the following remarks may be useful.

1. Whatever may be meant by this covenant, it is manifestly a covenant established by Jehovah with his people, in gospel times. For the apostle here directly quotes this prophecy of Jeremiah, and applies it to gospel times—a circumstance perfectly unaccountable on any other hypothesis than this, viz. that the prediction or promise itself, is to be fulfilled in those times. But as on this point there is not, so far as the writer has been informed, any debate among christians, it is less necessary to enlarge upon it.

2. This covenant is here directly opposed, not to the covenant made with Abraham, but to that which Jehovah made with the Jews in the day when He took them by the hand to lead them out of the land of Egypt. The phrase “in the day,” as used in the scriptures, is not always so precise in its meaning as it is when used by us. We mean thereby that *very day*—that very space of twenty-four hours. But the scriptures frequently intend by the phrase, *about that time*; or a time, a day, not far remote, &c. See as specimens, Gen. ii. 17; 1 Kings ii. 37. In the last passage we have the following address of Solomon to Shimei: “For it shall be, that on *the day* thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die.”

But Shimei was not put to death on that very day, though he was not long afterwards. The above remarks may help us to understand the true meaning of the phrase "in the day," in the text before us. Manifestly, it is not to be understood in its most restricted sense, for in that selfsame day, that they went out of the land of Egypt, Jehovah made no covenant at all with them, either new or old. It refers, in a word, to, and means that period when, "Moses brought forth the people out of the camp to meet with God. And mount Sinai was altogether on a smoke—and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. xix. 17, 18. The covenant then, here meant, as that to which this new covenant is opposed, is not the Abrahamic, but the Sinai covenant. This conclusion is both justified and established by the fact, that the great and principal object of the apostle, in this epistle, was to contrast law and gospel—to illustrate the superiority of the *christian* to the *legal* dispensation, and more definitely still, to prove to the Hebrews, that their Sinai covenant, on which the whole fabric of Judaism was built, had been abolished, and succeeded by the *christian* dispensation; and thus to prevail on them to "stand fast in the liberty wherewith Christ had made them free." On the whole, it is very evident that the new covenant, here mentioned, was not new, with respect to the Abrahamic covenant, as though it were opposed to, or radically different from that covenant, but new with respect to the Sinai covenant, and opposed to *that*. The covenant God made with the Jews at Sinai, was a totally distinct thing from that which He had previously made with their father Abraham.

Neither did the Sinai covenant annul the Abrahamic. Hence, says St. Paul, Gal. iii. 17: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The conclusion of the whole matter is, that the passage before us, affords not the least evidence that the Abrahamic covenant has ever been abolished. That covenant still continues, and will continue until its capital and glorious promise, "in thee shall all families, all nations be blessed," shall be fulfilled.

3. Further—to explain this new covenant, it should be observed, that one thing, and one great thing, meant by it, is the renovation of the hearts of men, by the Holy Spirit. The scriptures use the word covenant in various senses. Sometimes they mean by it, an absolute promise, as in Deut. iv. 13—sometimes a pious resolution, as in Job, xxxi. 1—sometimes a mutual agreement, Mal. ii. 14—and sometimes the spiritual regeneration. And that this last is meant, among other things, in the scripture before us, is evident from the following words, manifestly designed as explanatory of the nature of this covenant, viz. "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws *into their mind*, and write them *in their hearts*; and I will be to them a God, and they shall be to me a people."

Once more—the time to which this glorious promise has principal respect, is evidently yet future. Thus much we must believe, whether the phrases, "house of Israel, and house of Judah," be understood as de-

noting "Israel after the flesh," or the true Israel and Judah. For verily the time has never yet come, when it has been unnecessary for one man to teach his neighbor, and another man his brother, saying, "know the Lord": nor has the glorious day ever yet arrived, among either Jews or Gentiles, (though we believe it surely will,) when they "have all known the Lord from the least to the greatest."

CHAP. X. 29. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith *he* was sanctified, an unholy thing, and hath done despite unto the spirit of grace?"—The only clause in this verse on which I shall now particularly remark, is the following, viz. "wherewith he was sanctified." The question is, who is meant by the pronoun *he*, in this place? Answer—Jesus Christ is probably meant. The rules of syntax seem to require, or at least to favor, this construction; for the Son of God is the nearest antecedent. But is it proper to say, that Jesus Christ was sanctified? In reply, it must be observed, that the original word, translated sanctified, is used in the scriptures in two senses. Both HADASH in the Hebrew, and AGIAZO in the Greek, signify sometimes to make holy, in the *spiritual* sense of the expression—sometimes to devote, dedicate, or consecrate to some religious or important purpose. In the first mentioned sense it cannot, with truth, be said that our Lord was sanctified; for the saying so would manifestly imply, that previously to such sanctification, (by the blood of the covenant,) he was unholy and sinful—a

sentiment utterly repugnant to the scriptures, which characterize him as holy, harmless, undefiled, and separate from sinners, and as knowing no sin. But in the last mentioned sense our Lord was sanctified ; i. e. he was devoted, consecrated to God in the mediatorial work. He was called a Nazarene ; and although his enemies applied this epithet to him reproachfully, yet, (as was the case with the inscription on the cross,) the Holy Ghost designed it as significant and characteristical : for in the true sense of the word, our Saviour was a Nazarite—separated not only from sin, but also from all such employments as, though lawful, and honorable, and useful, were not of a sacred character, and devoted exclusively to the work which the Father had “given him to do.” Hence, his language to the Jews, (John x. 36,) “ Say ye of him, whom the Father hath *sanctified*, and sent into the world,” &c. Hence, his remark in his intercessory prayer, “ And for their sakes I *sanctify* myself.” But if the pronoun he, in this verse, should be supposed to mean a mere man, and of course an apostate from christianity, still on account of the twofold sense in which the word *sanctify* is used, it will be very difficult to educe from hence any substantial argument against the preservation and final perseverance of the saints.

CHAP. xi. 4. “ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts.”—The word here translated “ more excellent,” signifies merely *more*, it being in the comparative degree from the word *PLUS*, much. The

passage then, exactly translated, would run thus—
 ‘By faith Abel offered unto God more, or more of a sacrifice, than Cain.’ True, Abel’s sacrifice was more excellent than Cain’s : but the apostle seems to have meant something more definite, than what is expressed by the general phrase, “more excellent.” He meant that Abel’s oblation, partook more of the nature of a *proper* sacrifice, than Cain’s. Additional proof, that such was his meaning, will appear from attending to the history of the affair as recorded, Gen. iv. 3—5 : “And in process of time it came to pass, that Cain brought of the *fruit of the ground* an offering unto the Lord. And Abel, he also brought of the *firstlings of his flock*, and of the fat thereof. And the Lord had respect unto Abel, and to his offering. But unto Cain, and to his offering, He had not respect. And Cain was very wroth, and his countenance fell.” You see then; that Cain’s oblation was *vegetable* ;—Abel’s was *animal*, and hence, possessed a more exact resemblance than Cain’s, to that great and efficacious sacrifice, which Jesus Christ afterwards made of himself, when he “died the just for the unjust, and bore our sins in his own body, on the tree.” The *matter* therefore, of Abel’s oblation, made it more the nature of a proper sacrifice, than Cain’s : so also, did the *manner* in which it was presented ; for “*by faith* Abel offered his sacrifice :” but not so did Cain—“he was of that wicked one.” 1 John, iii. 12.

CHAP. xi. 6. “But without faith it is impossible to please Him,” &c.—This scripture needs to be enforced, far more than to be explained. It may, how-

ever, be properly observed, that the faith, here spoken of, means directly faith in God, as is evident from the immediately subsequent words—"for he that cometh to God, must believe that he is," &c.

CHAP. xii. 1, 2. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—The connective word, "wherefore," plainly shows that these verses are a kind of inference from the preceding chapter, and that of course, by the great cloud of witnesses, we are to understand the ancient worthies there enumerated—a plain proof, by the way, of a separate state; of a state of existence after death. But what are we to understand by "*the sin which so easily besets us*"? Some understand thereby, some constitutional sin, as it is called; i. e. some infirmity or predominant sinful propensity peculiar to individuals, and occasioned by the peculiar temperament of their minds or bodies, or of both. Such propensity is supposed to be in some, the irascible; in some, the covetous; in some, the sensual, &c. Now that every christian and every man has some besetting sin in *this* sense of the terms, must be admitted. It seems, however, that this could not be what the apostle intended by the phrase in this place: for the same easily besetting sin he mentions, is represented as besetting at the same time, *all* the Hebrew christians, and himself among the rest. But such constitutional sin as has been mentioned, is peculiar to individuals. At least, it would be very absurd to

suppose that precisely the same constitutional infirmity could be attached to a whole community, consisting of many hundreds or thousands, among whom must exist and appear a vast variety, with respect to constitutional temperament of both mind and body.—*Unbelief*, particularly, as including the danger of final apostacy, appears to have been what the apostle meant by this sin. For this is, in fact, the sin which easily besets *all* christians. Mark xvi. 14; Luke xvii. 5; Heb. iii. 12. Further, from the connexion and from the general scope of the apostle, it is manifest that this sin is directly opposed, both to the virtue which had been so accurately defined and so highly celebrated in the preceding chapter, which was faith, and also to the duty immediately urged, viz. “looking unto Jesus”—which also is faith. Hence arises auxiliary evidence that the sin itself is unbelief, as above explained.—Before we leave this subject, it is natural to reflect—what a solemn and energetic motive to activity and diligence in running the christian race, is here set before us! There is evidently, throughout the whole of this first verse, an allusion to such races as were performed at the Olympic and other ancient games. See the note on 1 Cor. ix. 24—26. *We* also, like those runners, are surrounded by a great cloud of witnesses, perhaps by the spirits of some of our near departed relatives and friends, as spectators of our race. Like them *we* must lay aside and throw away every thing which would retard our progress—such as our sins, worldly cares, &c. and as *they* pressed forward toward the mark, having their eyes constantly fixed on the goal—the end of their race, so must *we* press forward, *looking* constantly

unto *Jesus*, or, as the original exactly imports, looking off—i. e. looking intensely, looking off from every created object, unto *Jesus*, who is not only the author, but perfecter of our faith : and still proclaims, “be thou faithful unto death, and I will give thee a crown of life.” Rev. ii. 10.

CHAP. xii. 17. “For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.”—The question is, what is meant by the pronoun *it* in this verse? To what does it refer—to the blessing, or to repentance? In other words, what was it which Esau so earnestly sought, but could not find? I answer—repentance. This appears from the very structure of the sentence. For the first clause of this verse, is wholly distinct from the last, and is accordingly separated from it, in our bibles, by a colon; and of course, as *METANOIAS* (repentance) is the nearest, so it is the only proper antecedent to the pronoun *AUTEEN* (it). Repentance then, was the object which Esau could not find; no, not “although he sought it carefully with tears.” But how can this be consistent with such scriptures as these: “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.”? Mat. vii. 7, 8. In reply, it must be observed, that the repentance Esau sought, was repentance not in himself, but in his father; and that, as sought for in his father, it was not of an evangelical, but wholly of a worldly nature. But to understand

this matter fully, we must go back to the history to which this passage refers. Gen. xxvii. 34—39 : “And when Esau heard the words of his father, (i. e. his declaration that he had blessed Jacob, and that he should be blessed,) he cried with a great and exceeding bitter cry, and said unto his father, bless me, even me also, O my father. And he (Isaac) said, thy brother came with subtilty, and hath taken away thy blessing. And he (Esau) said, is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright, and behold now he hath taken away my blessing. And he said hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, behold I have made him thy lord, and all his brethren have I given unto him for servants, and with corn and wine have I sustained him, and what shall I do now unto thee, my son? And Esau said unto his father, hast thou but one blessing my father? bless me, even me, also, O my father. And Esau lifted up his voice and wept.”—How earnest was the son; but how inflexible the father! Esau sought repentance in his father’s mind, but could not find it, though he sought it carefully with tears. The precise meaning of the word *metanoia*, is a change of mind; and the evident and sole meaning of this passage is, that Esau could not change his father’s mind with respect to the benediction. The patriarch had already blessed Jacob, “yea, and he should be blessed.”

CHAP. xii. 24. “— and to the blood of sprinkling, that speaketh better things than that of Abel.”—In many respects does the blood of Christ speak bet-

ter things than that of Abel, but chiefly in this : the latter crieth for vengeance, (Gen. iv. 10)—the former, for mercy. Its language is, “Father forgive them, for they know not what they do.”

JAMES.

CHAP. i. 13. "Let no man say, when he is tempted, I am tempted of God ; for God cannot be tempted with evil, neither tempteth He any man."—But how can this text be reconciled with Gen. xxii. 1 : "And it came to pass after these things, that God did *tempt* Abraham"? It must be acknowledged that the verb translated *tempt*, *tempteth*, is the same in the Greek New Testament, and in the Septuagint translation of the Old ; the Greek verb in both cases corresponding to the Hebrew *NASAH*. But there is no contradiction between these two texts ; for the same verb *PEIRAZOW*, is used sometimes in a good sense, sometimes in a bad one. It is used in a good sense, John vi. 6 ; 2 Cor. xiii. 5 ; Heb. xi. 17. It is used in a bad sense, Mat. xvi. 1, and xxii. 18, 35 ; 1 Cor. x. 9 ; 1 Thess. iii. 5. As used in the good sense, it signifies merely to *prove*, to make trial of—but as used in the last, to *solicit to sin*. The above remark sufficiently illustrates the true meaning as well as the mutual consistency, of the two passages in James and Genesis. When Moses says, "God did *tempt* Abraham," he means simply—He *tried*, *proved* him. When James says, "neither tempteth He any man," he means—He doth not *solicit* any one *to sin*. In this last sense, "every man is *tempted* when he is drawn away of his own lust and enticed." Verse 14.

CHAP. ii. 24. "Ye see then how that by works a man is justified, and not by faith only."—So says St. James : But Paul seems to speak quite differently ;

for he says, Rom. iii. 20 : “ Therefore by the deeds of the law there shall no flesh be justified in his sight ” ; and again still more definitely in verse 28 : “ Therefore we conclude, that a man is justified by faith *without* the deeds of the law.” Now on first inspection it is evident, that either these two apostles expressly contradict each other, or they must speak of different *kinds* of justification. The latter is undoubtedly the truth. St. Paul is speaking of justification before God. His words are, “ by the deeds of the law there shall no flesh be justified *in his sight*,” or as the original exactly imports, *before Him*. But James treats of a somewhat different subject. His main object is to show that true faith is not a fruitless principle—that faith and works must and will go together, and that whenever supposed faith is not accompanied with good works, it is worthless, yea, is no faith. For thus he speaketh : “ What doth it profit, my brethren, though a man say he hath faith and have not works ; can faith save him ? If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled ; notwithstanding ye give them not those things which are needful to the body ; what doth it profit ? Even so faith, if it have not works, is dead, being alone. Yea, a man may say, thou hast faith, and I have works ; show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God ; thou doest well : the devils (i. e. the demons) also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead ? ”

Verses 14—20. The doctrines of gratuitous justification before God, and of salvation by mere sovereign

grace, as taught by St. Paul, had been abused by some in the apostolic age, (as well as in our own,) and perverted to very bad purposes. See Rom. vi. 1 ; Jude, 4. Their language was to this purpose—‘if we are saved by grace, then works are unnecessary, and we may live and act as we please.’ Now it was probably with a view to such abuse and perversion, and effectually to prevent them in time to come, that St. James became such a strenuous advocate for *works*. On the whole, in the case before us, there is no contradiction between these two apostles. Paul pleads for the reality—James for the visibility. In short, the former intends justification *before God*—the latter, justification *before men*.

CHAP. V. 16. “—The effectual fervent prayer of a righteous man availeth much”—literally the *inwrought* prayer, i. e. the prayer wrought in his soul by the Holy Spirit. Though however, the original word must express in this place, primarily and directly, not so much the exercises and agency of the creature in prayer, as divine influence producing such exercises and agency ; yet the former are also referred to, viz. the personal earnestness of the righteous man in prayer. Thus much, to be sure, appears from the instance the apostle immediately mentions, the instance of Elijah. “Elias was a man subject to like passions as we are, and he prayed *earnestly*—prayed with a prayer (an Hebrew idiom) that it might not rain,” &c.—Have we ever prayed in this manner ?

I. PETER.

CHAP. i. 5. "Who are kept by the power of God through faith unto salvation."—PHROUROUMENOUS, translated *kept*, is properly a military, or rather a martial term, and signifies kept as *in a garrison*. A circumstance this, showing in a very impressive manner, how strongly believers are fortified in their *strong hold*, the Lord Jesus. They are *kept* or *garrisoned* by the power of God through faith unto salvation.—How does the expression guard against presumption on the one hand, and indolence on the other! We must not presume on "our own power or holiness," as though they were sufficient to keep us. No—it is by the power of God that we are kept. But what shall we say then—that there is nothing for us to do? Far be it that we should say or think so. We must *believe*, must use the means, must work out our own salvation, and give all diligence for this purpose. In short, divine power is the *efficient*, our own diligence the *instrumental*, cause, of our christian preservation, and final perseverance. And what God hath joined together, let not man presume to put asunder.

CHAP. iii. 19, 20. "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."—From this scripture, some have inferred that our Saviour, after his crucifixion, actually went to the regions of the damned, and there preached the

gospel, and offered salvation. And this sentiment has been supposed to derive yet further countenance, from the noted passage in Ps. xvi. 10; which by St. Peter, Acts ii. 31, is expressly applied to Jesus Christ. But for the true meaning of Acts ii. 31, see the criticism on that verse (in page 42); where it was shown that the word there translated hell, signifies not the region of torment, but the grave, the state of the dead. To hell—the place of torment, our Saviour never went. Neither does the text, now under consideration, afford the least evidence that he did. It is not said, he went *to* the prison of those spirits; but that he went, or rather preached to the spirits *in* prison. Besides, the word here rendered *preached*, is not that which signifies, by way of eminence, to preach the gospel, or to declare the glad tidings. The original word signifies, merely, to publish, to proclaim as an herald, or public crier. And although it is in the scriptures frequently applied to the gospel, to denote the publication of that; yet, it is by no means restricted to that application, but is equally applicable to evil as to good, to happiness as to misery. See the notes on Mark iii. 15. Therefore, even on the absurd supposition, that Christ was employed, during the interval of time between his death and resurrection, in an embassy to those incarcerated spirits, it would not follow that he certainly published the *gospel* to them—that he declared to them the good news, the glad tidings. But his publishing, his preaching, might have been only a renewed annunciation, that ‘there remained no more a sacrifice for their sins; but a certain fearful looking for of judgment, and fiery indignation, which should devour them as adversaries.’ Heb. x. 26, 27.

But it is time to shew positively, what the real meaning of this scripture is. And for this purpose it must be observed, that the spirits here mentioned, are evidently the spirits—the souls of Noah's contemporaries : for they are said to have been disobedient *when* once the long-suffering of God waited *in the days of Noah*. But surely this was impossible, unless they then existed. And whereas it is said these spirits were (or are) in prison, (for the original will authorise either construction,) this imports that they were, i. e. when St. Peter wrote, as well as that they are *now* in the prison of torment. To those spirits, souls, or persons, while they were on earth, Christ by his spirit, preached through, or by means of his servant Noah ; i. e. he sent Noah to preach to his contemporaries, the wicked inhabitants of the old world—to publish, proclaim to them, the impending judgments of Jehovah, especially the tremendous judgment of a general deluge, which, unless they should seasonably repent, would soon come, overtop the highest mountains, and utterly exterminate all that guilty generation from off the face of the earth. Such appears to be the true and the sole meaning of the above passage.

II. PETER.

CHAP. ii. 1. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."—The words translated *damnable heresies*, are AIRESEIS APOLEIAS, signifying, literally, heresies of destruction, i. e. destructive heresies. Of these, only one is here specified, viz. "denying the Lord that bought them." This implies not only a practical disobedience to his authority, but also, and most directly, a *denial of his divinity*—of his true character. And surely "he that hath an ear, should hear what the Spirit here saith to the churches." This warning is as appropriate and as necessary to be regarded *now*, as it was in the apostolic age. For how many false teachers are there now among the people, who introduce destructive heresies, and particularly the one just mentioned; teachers who deny the Lord that bought them—who deny his divinity—who assert that he was a mere man, or at most a mere creature—and who do this and such like things *privily*, not letting their real sentiments be known at first, nor until by artful management they shall have prepared the way for their probable ultimate triumph! But how dreadful will be the end of such teachers, and of their deluded followers! They "bring on themselves swift destructions."

I. JOHN.

CHAP. i. 7. "If we walk in the light as He is in the light, we have fellowship one with another."—On this passage, I shall make only one remark, and that not so much critical as practical. It is this: that in order to enjoy fellowship with our christian brethren, it is absolutely necessary that we should walk in the light ourselves; should live near to God, especially in the performance of secret duties. Our hearts must be right toward Him and His truth, in order that they may be right toward, and with, our brethren.

CHAP. iii. 9. "Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—It is certain that this passage must be understood with some qualification: otherwise, St. John would expressly contradict other inspired writers, as well as the testimony of universal observation and experience. Yea, more—he would expressly contradict himself. For this same apostle says, (ch. i. 8,) "if we say that we have no sin, we deceive ourselves, and the truth is not in us." The word ΠΟΙΕΙ, which is here translated *commit*, may be translated, and must here mean, *work*. Thus: 'Whosoever is born of God, doth not *work* sin'—i. e. doth not make a *business* of it, doth not practise sin, doth not sin *allowedly* and *habitually* as others do. The reason is, "his seed remaineth in him"—that seed of divine truth and grace, which is incorruptible—that principle of life and vigor which is always in his soul, and always operative in coun-

teracting sinful exercises, and in exciting him to those which are good. Neither, for this reason, and because he is truly born of God, *can* he sin, viz. as others do ; that is, it is *morally* impossible that he should.

JUDE.

VERSE 9. "Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, the Lord rebuke thee."—The only particular in this verse, of which I shall attempt an explanation, or which, indeed, appears necessary to be explained, is that which relates to Michael's dispute and contention with the devil, about the body of Moses. By the body of Moses, is probably meant, his *dead* body—his corpse. We read in Deut. xxxiv. 5, 6 : "So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord. And *He* buried him in a valley in the land of Moab, over against Beth-Peor : but *no man knoweth* of his sepulchre unto this day." The *Lord* then buried Moses, but probably through the instrumentality of Michael the archangel. The reason for this extraordinary burial of Moses' body, and for its subsequent concealment, is not revealed. It is supposed, however, to have been as follows, viz. that the archangel perceived that if the Israelites had buried him, and had of course known the place of his sepulchre, they would afterwards have dug up his body, and used it for idolatrous purposes. The devil is supposed to have known all this, as well as Michael. Hence, he endeavors to get possession of the body. In the meantime, however, Michael interposes, resists the devil, and frustrates his sacrilegious purposes. Such mutual contest between Michael and the devil, is supposed to be the thing intended in this verse. The above ap-

pears by far the most *satisfactory* interpretation, especially, when we consider the fact, that the devil's policy has always been to promote the above mentioned species of idolatry. And alas! in this he has been too successful, as appears, particularly, in the Romish Church, where worship of demons, of saints and images, has been, and still is so general.

REVELATION.

CHAP. iv. 6. "And before the throne was a sea of glass like unto crystal : and in the midst of the throne, and round about the throne, were four *beasts* full of eyes before and behind."—The word *beast*, in our language, properly denotes a *brute*, an irrational animal ; of course a mere agent, not a *moral* agent of any kind. In this sense, also, the word is understood by common people. Hence the difficulty of their understanding what St. John means in his representation of these four beasts, as round about the throne of God, and as there uniting with the twenty-four elders in their celestial praises. Can *beasts*, say they, be in heaven ? For the information then of common readers, it should be observed, that although in A. D. 1613, when the present English version of the bible was published, the term *beasts*, as it was then understood, might have have correctly expressed the import of the original word, (זוּוָא,) this is not the case now. The word means, precisely, *living creatures*. And though the word itself is generic, and may mean living creatures of any description, and does, in fact, sometimes denote dumb creatures, brutes, as in Heb. xiii. 11 ; 2 Pet. ii. 12 ; yet, in this passage, it must signify *intelligent* and *holy* creatures only ; for surely none but such can be round about the throne of Jehovah.

CHAP. xi. 1—14. "And there was given me a reed like unto a rod : and the angel stood, saying, rise, and measure the temple of God, and the altar, and them

that worship therein. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles ; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks, standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to

heaven in a cloud ; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted and gave glory to the God of heaven.”—As the above paragraph is more determinate with respect to meaning and application, than many other parts of the apocalypse, and discloses many most important events in ecclesiastical history, a part of which have already taken place, it is for these reasons considered as proper for insertion in this work.

A reed having been given to the apostle, he was directed therewith to measure the temple of God and the altar, and them that worshipped therein. By the temple of God and the altar, are meant the places where spiritual worship was performed ; and, by them that worshipped therein, those who really performed such worship. The court without the temple, (verse 2,) signifies nominal christians, formal professors—this court being given to the Gentiles, denotes that such professors would be so much under the influence of the maxims, policy, and power, of the surrounding ungodly world, as to be thereby greatly “ corrupted from the simplicity which is in Christ” ; and these Gentiles treading the holy city under foot forty-two months, exhibits the duration of the Papal tyranny, and of the depression of the true religion. It is said, (verse 3,) “ And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and three-score days clothed in sackcloth.” These two witnesses cannot mean two individuals, because these same two witnesses are represented as prophecying through the entire duration of the apostacy, i. e. dur-

ing the whole 1260 days. For these 1260 days are manifestly *prophetical* days, i. e. so many *literal* years, (according to the computation in Num. xiv. 34—"forty days, each day for a year,") and denote, of course, a duration the same with that of the 42 months: for 42 multiplied by 30, the average number of days in a month yield a product of 1260. But it is very absurd to suppose that two individuals should prophecy for such a great length of time; because never, not even in the antediluvian age, have men lived so long. The most probable opinion is, that a *definite* number is here used for an *indefinite*, and a sufficient one, two or three having been the number specified under the law, (Deut. xix. 15,) and under the gospel too, (2 Cor. xiii. 1,) as necessary and sufficient for the confirmation of any testimony, or for the establishment of any matter of fact. By these two witnesses *prophecy*ing, is meant not their *predicting* future events, but their *expounding* scripture, as the word is frequently used in 1 Cor. ch. xiv.—their instructing the people, and particularly their bearing testimony against the corruptions and wickedness of that period. The general meaning of this verse appears to be, that during the entire continuance of that *nominally* christian, but yet *really* anti-christian, power, a *competent* number of witnesses would be raised up to protest against its enormities, as in the sequel we shall see, has hitherto been the case.—These two witnesses are said, (verse 4,) to be "the two olive trees, and the two candlesticks, standing before the God of the earth." These appellations, as applied to them, denote that they are precious in the sight of God, as were Joshua and Zerubbabel of old, (Zech. iv. 11,) and are established to

preserve the pure light of truth, and to diffuse its irradiating beams among a benighted world. If any should hurt these witnesses, (verse 5,) the signal vengeance of Jehovah would surely overtake him for so doing. These witnesses are said (verse 6,) to “have power to shut heaven, that it should not rain in the days of their prophecy”; by which is probably meant, that through their instrumentality the rain of divine influences would be withheld from the apostate Papal church. It is said, (verse 7,) “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them and kill them.” The word TELESOSI, *may* be understood as meaning, ‘when they shall be *about* to finish’; and as it *may* be thus translated, so in this place it *should* be: for as the exasperation and violence of the *beast* against the *witnesses* were evidently owing to their *testimony*, (see verse 10,) so such exasperation and violence must have been, principally, contemporaneous with the testimony itself. Surely, when the cause ceaseth, the effect must cease also. We read, (verse 8,) “And their dead bodies shall lie in the street of that great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” By the *great city*, must be meant, generally, the Roman empire, which is here by implication assimilated to Sodom and Egypt. Sodom was distinguished for its lewdness, and Egypt for its cruelty; and Papal Rome has been similarly notorious for its *spiritual* lewdness or idolatry, and for its religious cruelty. In that great city, i. e. in Judea, which was then an integral part of the empire, our Lord was literally crucified, and in that same city also, He has

been often spiritually wounded and crucified in the house of his professed friends. The surrounding ungodly world, beholding the witnesses already dead, (verse 9, 10,) would be so far from being moved with sympathy towards them, that they would even deny them the customary and very reasonable privileges of sepulture: yea, they would even “rejoice over them, and make merry, and send gifts one to another,” to testify their mutual congratulations. But behold, “the triumphing of the wicked is short,” for “after three days and an half, the Spirit of life, from God, entered into them, and they stood upon their feet, and great fear fell upon them that saw them” (verse 11). The reason why *three days* are specified, may be, that this is ordinarily the longest time a dead body will lie without putrefying: and it may hereby be intimated, that as at the close of this time, such a body is on the very point of putrefaction and destruction, unless some more than human means are immediately used for its preservation, so it would be with these witnesses. But man’s extremity, especially the Church’s extremity, is God’s opportunity. At this most critical time, “the Spirit of life, from God, enters into them,” and they revive and prophecy again. Hence, by the way, appears a complete confutation of the opinion of some, viz. that the death of the witnesses, is to be understood literally. For undoubtedly, their death, and their resurrection, are analogous to each other. If then their death was literal, their resurrection must be so also. But how absurd would be such a construction! These witnesses then, “heard a great voice from heaven, saying, come up hither, and they ascended up to heaven, in a cloud, and their enemies

beheld them," verse 12; i. e. they were not only elevated to a conspicuous and honorable station, but become the objects of special divine protection—to the amazement and mortification of their enemies. "And the same hour (verse 13,) there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven." This teaches us, that after the resurrection and ascension of the witnesses, there would be a great shaking and revolution among the apostate Papal church—a tenth, or a considerable part of it would immediately fall, i. e. secede from Papal jurisdiction, and connexion, and receive the truth as it is in Jesus; and the remainder would be so far "affrighted" by this unexpected occurrence, that they would, in a sense, "give glory to the God of heaven," or at least, cease from open hostility and persecution, and acknowledge His providence. In support of the above interpretation, and particularly for the purpose of illustrating, in part, the conflict between the beast and the witnesses, some facts will be mentioned.

In about A. D. 320, pagan persecution ceased. Under the reign of Constantine, the first christian emperor, christianity became the established religion of the Roman empire. But alas! the gold soon became dim, and the most fine gold was soon changed. That worldly ease and affluence which arose from governmental protection, proved more injurious to the interests of vital godliness, than pagan persecution had ever been. Ambition characterized the bishops, and dissoluteless of manners, the people. In A. D. 606, the bishop of Rome, was by an imperial edict, constituted

universal bishop ; and the saints then began to be delivered into his hand. In A. D. 787, a papal council decreed the worship of images. Meanwhile, however, the witnesses appeared ; and in A. D. 794, a council of 300 bishops condemned such worship. In the eleventh century, the witnesses grew more numerous, more bold, and more successful. The most distinguished of them in that age, were the Waldenses and the Albigenses. In the vallies of Piedmont, they “ kept the commandments of God and the faith of Jesus.” In A. D. 1206, the inquisition, that horrid engine of popery, was established, and these faithful witnesses first experienced its cruelties. But neither by that, nor by any other papal cruelties, or stratagems, was their ardor cooled, or their courage abated. They still went on boldly, declaring ‘ that the church of Rome had renounced the faith of Christ, and was the whore of Babylon—that the fire of purgatory, the sacrament of mass, the worship of saints, &c. were inventions of satan.’ Perceiving that the ignorance, worldly-mindedness and dissoluteness of the Papal clergy, had been the great means of the so general prevalence of error and wickedness, and wisely concluding, that for the restoration and preservation of the “ faith once delivered to the saints,” a pious and learned ministry was, under God, necessary—they soon turned their attention to this object. Among other means used to attain it, was the following : They required of their pastors, that before they were ordained, “ they should learn by heart all the chapters of Matthew and John, all the canonical epistles, and a good part of the writings of David, Solomon and the prophets.” In A. D. 1229, the

Papists forbid the use of the scriptures to the common people. The witnesses, however, soon arose to frustrate the fatal edict. The Papal maxim, that "ignorance is the mother of devotion," they boldly condemned, and declared and proved the indispensable necessity of a knowledge of the scriptures, not only for ministers, but for the common people also. For several hundred years there had been no translation of the Bible in use, beside the Latin Vulgate: and as the Latin language itself was not well understood, by most of the people, the necessity of the translation of that blessed volume into other languages, and particularly into the English, was very obvious. Accordingly, in about A. D. 1367, Wickliff translated the New-Testament into English. And although for reading it many suffered death; though Wickliff's books, as well as his body, were burned by the Papists—the holy flame could not be quenched, nor could the increasing progress of truth be arrested. In the 15th century, 'darkness eminently covered the earth, and gross darkness the people:' yet even then the Lord had his witnesses. The most distinguished were John Huss and Jerome, of Prague, who for receiving Wickliff's books, and for zealously propagating his sentiments, were burned to death by order of the council of Constance. Then it was that the cause of the witnesses appeared almost desperate. For a considerable time there was scarcely any one "that moved the wing, or opened the mouth, or peeped." Then eminently the witnesses were slain, and their dead bodies lay in the street of the great city, exposed to public view and contempt. Then they that dwelt on the earth, the adherents to the

beast, rejoiced, and sent gifts one to another, because the prophets were dead. But shortly after—after, as it were, three days and an half, “the Spirit of life from God,” once more entered into the witnesses. Soon appeared Luther, Melancthon, Calvin, and others, through whose testimony a deadly blow was given to the *beast*. And then, eminently, the witnesses “ascended up to heaven in a cloud, and their enemies beheld them.” Then their fainting cause revived: and as it was always honorable and glorious in the eyes of the Lord, (being, indeed, his *own* cause,) so now it began to be increasingly so in the eyes of men. In vain were the reformers’ books burned, and their lives threatened. In spite of all the envy and wrath of the *beast*, the light of the Reformation soon spread from Germany into most of the nations of Europe.—This blessed light still shines; and in spite of all opposition, it will ‘shine more and more unto that perfect day,’ when, as we learn from verse 15, the loud and symphonious voices of heaven shall proclaim, “The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.”

CHAP. XX. 4, 5. “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were fin-

ished. This is the first resurrection.”—It has been a very prevalent opinion among christians, that the Church of Christ is to enjoy a period of hitherto unparalleled prosperity. This period has been usually styled the Millennium; and has been supposed to be predicted or referred to in several passages of scripture, but in none so clearly and fully as in the one now under consideration. Hence, the interest christians have so generally had in this scripture; hence, their solicitude to understand it; and hence, the frequent inquiries for this purpose, put to ministers and others. On the subject of the first resurrection, as connected with that of the Millennium, many persons have been equally inquisitive. For this reason, and because the subject itself is of very great importance, and the illustration of it falls within the compass of the present work, these verses will now be particularly considered, and if possible, explained. And to this end, it is necessary only to reply to the following inquiries:

1. What is to be understood by the thousand years?
2. What by the saints reigning with Christ, during these thousand years? And,
3. What by the first resurrection? We inquire then,

1. What is to be understood by the thousand years, i. e. how long a period of time is hereby intended? Now on this point, there have been three opinions.—The first, and most prevalent, is that a thousand literal or solar years are meant, each consisting, of course, of three hundred and sixty-five days. But to this opinion, the objection, and apparently a very weighty one, is, that *no where else* in the apocalypse is time

reckoned in this manner. In this book, various chronological terms and phrases are used, such as half an hour, (ch. viii. 1); three days and a half, (ch. xi. 9); five months, (ch. ix. 5); an hour and a day and a month and a year, (verse 15); forty and two months, (ch. xi. 2); and 1260 days, (ch. xii. 6). In all these instances, time is reckoned, not *literally*, but *mystically*. Hence, there is strong presumption, that the thousand years also, are thus to be reckoned.

2. The next opinion is, that by the thousand years are meant, a thousand *prophetical* years, i. e. three hundred and sixty-five thousand years, as we reckon years. The advocates for this opinion, allege in its vindication, not only the fact above mentioned, relative to the manner of computing time in other parts of this book, but also the circumstance that their interpretation conveys a vastly grander idea of the future reign of the Redeemer on earth, than does the literal interpretation. It is very unreasonable, they say, to suppose that the reign of Satan on earth, should be, on the whole, so much superior to that of Christ, with respect both to the number of its subjects, and its duration, as the literal scheme of interpretation makes it to be.

3. The last opinion is, that the thousand years are here used indefinitely; i. e. that a definite and large number, is here used to express an indefinite, and a still larger one. This sentiment certainly appears plausible from the fact, that numbers are frequently thus used in other passages of scripture; (see *inter alia*, 1 Kings xix. 18; Rev. xiv. 1;) and is probably the true one.

Quest. 2. What are we to understand by the saints

reigning with Christ during these thousand years? But since the phrase of reigning *with* Christ, plainly implies, that Christ will, in some sense or other, reign on earth during the Millennial prosperity of the Church; since also, there is a diversity of opinion among christians, with respect to the nature of that reign; i. e. whether Christ will reign in *person*, or only by his *spiritual* influence: and since a right understanding of this matter, will help us to understand what is meant by the saints themselves reigning with Christ; it becomes us to inquire, in what sense Christ will reign on earth during the thousand years. In support of the opinion, that Christ will then appear and reign in person, much reliance is by some, placed on Zech. xiv. 4. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," &c. But a careful examination of the context, must surely convince any candid inquirer after truth, that it is very questionable, whether this text has any reference at all to the Millennium; at any rate, its primary and principal reference is not sufficiently obvious to justify the above mentioned use of the passage. And although the text under consideration implies, as before observed, that Christ will, in some sense, reign on earth during the latter-day-glory of the Church; yet it neither certifies nor intimates in what sense this will be. On the whole, as there are no arguments of any weight to prove that the Redeemer will then reign on earth in person, so there are substantial reasons against this opinion. For,

1. It would not be at all necessary, nor for the comfort of his followers. It was not so formerly. When our Saviour told his disciples that he was to

go his way from them to Him that sent him, sorrow filled their hearts. But what did he then say? “Nevertheless, I tell you the truth, it is *expedient for you* that I go away : for if I go not away, the Comforter will not come, but if I depart I will send him unto you.” Since, therefore, the Saviour’s personal residence on earth was not necessary for the happiness of his people formerly, we may conclude it will not be so in the Millennium.—Nor will it be necessary for the general advancement of his kingdom. This has been always accomplished, not by his personal manifestation, but in consequence of the effusions of his spirit, by his power and grace, as exercised in enlightening the minds, subduing the wills, and sanctifying the hearts of the children of men.

2. Several texts of scripture seem to forbid the idea that Christ will be on earth in his own proper person during the Millennium. See, among others, the following: Acts iii. 21. “Whom the heavens must receive until the times of the restitution of all things.” Until those times then, or until the great day of the final judgment, Jesus Christ is to be retained in the upper world. But if so, then obviously he cannot be on earth during the thousand years, which are to precede that day. Heb. ix. 28 : “So Christ was once offered to bear the sins of many : and unto them that look for him shall he appear the *second* time, without sin, unto salvation.” Hence, we learn that the appearing of Christ, at the last day, will be his *second* appearing. His first appearing was in the days of his flesh ; and as his final appearing to judge the world, is to be his second appearing ; so his personal manifestation on earth during the Millennium is not of

course to be expected. 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trumpet of God." Hence, we learn, that on the commencement of the great day, the Lord Jesus will descend from heaven to earth; which, on supposition that he were already here, must appear not only unnecessary but impossible. From these considerations, it appears that Christ will not be on earth personally during the the Millennium, but that his reign will be only spiritual, such as it now is.—The way is now prepared to show directly what is meant by the *saints* reigning with Christ during the thousand years. Now the persons here referred to, were evidently martyrs, such as loved not their lives unto the death. Further, it is to be particularly remembered, that only the *souls* of these martyrs are mentioned as living and reigning with Christ in the glorious days. In short, the import of the expression is, that the *spirit*, the self-denial, the zeal, the faithfulness of preceding martyrs, will revive and reign in the people who will live in those happy days, just as the soul, the spirit of Elijah, revived and reigned in John the Baptist. To the

3d Quest. viz. What is meant by the first resurrection, the answer has been in substance anticipated.—By it is meant not a *literal* but a *spiritual* resurrection. St. John does not say that he saw the *bodies*, but that he saw the *souls* of them that were beheaded for the word of God, &c. and *they* lived and reigned with Christ, &c. This therefore was what St. John meant by the first resurrection. This passage then should not be considered as synonymous with 1 Thess. iv. 16, as by some it is. When St. Paul

then says, "the dead in Christ shall rise first," he means a literal resurrection, as must be evident from the entire context. Accordingly, we find that in those other parts of scripture, where the literal resurrection is mentioned, the form of expression is such as conveys the idea, that in the literal sense also, the saints shall rise first. For when the resurrection of both the righteous and the wicked is mentioned, that of the righteous is commonly mentioned first. See Dan. xii. 2; John v. 29; Acts xxiv. 15, &c. Indeed, it appears very proper and suitable, that the dead in Christ should, in the literal sense, rise first, chiefly because they *are* first. The righteous is more excellent than his neighbor. It is proper, therefore, that with respect to the resurrection, as well as in all other things, he should have the visible pre-eminence over him. But though the priority of the literal resurrection of the righteous, to that of the wicked, sufficiently appears from other passages of scripture, and is of course *a* truth, it is not *the* truth here intended by St. John. Additional evidence of this appears from the very verse in which this first resurrection is mentioned, viz. "the rest of the dead lived not again, until the thousand years were finished." But surely the accounts we have of the literal resurrection in other places, (see John v. 28, 29, &c.) forbid the supposition, that there will or can be such a long interval of time as a thousand years between the corporeal resurrection of the righteous and the wicked. What an interesting subject—interesting to christians, is that of the Millennium! Our Redeemer shall then "have dominion from sea to sea, and from the river to the ends of the earth." And from accurate computations, relative to the one thousand two

hundred and sixty years, as well as from existing events, particularly from the present aspects of Providence—and from the unparalleled means now used—and efforts now made to spread the light of the gospel—also, from the late, and present uncommon, and very frequent revivals of religion, and reformatations in so many parts of Christendom ; it appears, (certainly we are allowed to hope,) that the glorious day is not far distant, yea, that it has already began to dawn. And surely, it must be the fervent wish and prayer of every well wisher to the human race. “Amen. Even so, come, Lord Jesus.”

END OF NOTES ON NEW TESTAMENT.

[illegible]

APPENDIX.

CONTAINING CRITICAL AND EXPLANATORY REMARKS,

ON SOME DIFFICULT PASSAGES

IN THE OLD TESTAMENT.

ON the exploits of the magicians of Egypt, recorded in Exodus, Chap. vii—xi. inclusive.

Miracles have always been considered by christians, as exclusively the works of Jehovah. They are contrary to, or rather aside from, the usual course of divine operations ; and hence, it is reasonably concluded, that they never have been, and never will be wrought, except for the accomplishment of some very important purpose. No purpose can well be conceived of, as more important than proving the divine mission of a prophet, and by consequence, the divine authority of his message. And such has been supposed to have been the purpose—the object aimed at in the miraculous operations of past ages. A formidable objection, however, to the sufficiency of miracles for this purpose, has by some, been considered as arising from the exploits of the magicians of Egypt. It is natural to remark, that persons who make the above objection, must believe, of course, that the magicians wrought *real* miracles. Their reasoning amounts to this—“That the magicians wrought real miracles, (i. e. on the supposition that Moses did,) appears from the circumstance, that to the accounts of Moses’ operations, it is subjoined, ‘ and the

magicians did so with their enchantments.' Now if the magicians wrought real miracles, then miracles are no proof of the divine mission of a prophet: or, if they are, the divine mission of these magicians is, hence, proveable, equally with that of Moses."—Such an objection has frequently been started by infidels and sceptics. And as it is one which directly strikes at the authenticity of the holy scriptures, generally, it is hence, very important to give it a patient examination. Did, then, these magicians work real miracles? —We must conclude they did *not*; because,

1. In the instance of the lice, brought forth by Moses, they acknowledged, "this is the finger of God." This acknowledgement implies that they could not, and that they knew they could not, perform this miracle. But if they had performed *real* miracles before, why could they not now—especially, since there was no more difficulty in this case than in the three others before mentioned.

2. Pharaoh himself did not believe that the magicians wrought real miracles. In every instance when he wished divine judgments averted, he applied to Moses, and not to his magicians. Now it is the dictate of reason, and Pharaoh as a rational being must have known, that the same power, or art, or agency, which could bring judgments, could also remove them. If, therefore, Pharaoh had believed that the magicians had really wrought miracles, or brought those terrible judgments on him, and on his people, it is strange that he did not sometimes apply to them for the removal of those judgments. And the wonder on this subject increases, when we consider his peculiar pride, his contempt of the God of Israel, and attachment to his

own idolatry—principles which must have effectually prevented his application to Moses or to Moses' God, for any thing, unless in the very greatest extremity, and when all other resources failed. It seems, then, that Pharaoh did not believe that his magicians possessed any miraculous power. And who could have had a better opportunity, or more advantageous means for forming a correct opinion about these men, than he had? But if their operations were not *real* miracles; what were they? Ans. They were mere artful *imitations* of the miracles of Moses; produced, it is probable, by the help of some diabolical agency. To this conclusion, various circumstances seem necessarily to lead; as,

1. The original word translated enchantments, signifies *charms*, or *juggling tricks*, by which the senses are deceived, and false appearances substituted for true. See Parkhurst, on the word.

2. It should be remembered, that of the twelve miracles performed by Moses, only three are mentioned as having been imitated, or, if you choose, performed by the magicians, viz. that of the rod, that of the waters, and that of the frogs. With respect to the two last, the magicians must have wrought on a much *smaller scale* than Moses. For when Aaron stretched out his rod over the waters of Egypt, all the waters that were in the river were turned to blood." Ex. vii. 20. Yea, if Jehovah's command to Aaron (verse 19,) was obeyed, as doubtless it was, the waters in the streams, in the rivers, in the ponds, in the pools, and even in the vessels of wood, and vessels of stone, must have undergone the same transmutation. What water then, could the magicians have, on which

to perform their operations? None, it seems, but what they digged for, or what was, in some way, artificially produced. The quantity of water they had to work upon, must have been very small; and naturalists assert, that a small quantity of water may, by the efforts of art, merely, be made to appear *red* like blood. In the case of the frogs, the magicians could do but little, because Aaron had already caused them to come forth from the streams, from the rivers, and from the ponds, and they had already covered the land of Egypt. In both these cases, therefore, the magicians must have wrought on a very small scale, and no more remained to be done by them, than what might, probably, have been done by the help of magic alone. We may add,

3. The magicians never led the way, but always *followed* Moses in their operations. This circumstance is easily accounted for, in the supposition, that their exploits were mere *imitations* of the miracles of Moses, and at the same time appears utterly unaccountable on any other hypothesis.

CHAP. xi. 1. 2. "And the Lord said unto Moses, speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor jewels of silver and jewels of gold."—It has been said that this command could not have been given by Jehovah, as is here asserted, because the conduct herein enjoined, would be so manifestly deceptive and unjust. "The Israelites, says the objector, are here said, to have received a command from Jehovah, to *borrow* of their Egyptain neighbors, certain valuable ornaments, when they were on the very point of de-

parture from Egypt, and when, as appears from the very face of the account, they had no design ever to return the loan. Now all this is absolutely incredible. It is incredible that Jehovah, (if He be such a Being as the scriptures represent Him, viz. "a just God and without iniquity,") should have required of His people the conduct here specified, which in the then existing circumstances, would be nothing else than extortion and deception." And it is probable that many sincere and humble inquirers after truth, have experienced difficulty, in their attempts to understand this passage, in any way perfectly satisfactory to themselves, on account of its apparent reflection on the divine character. For the two-fold purpose, therefore, of answering the objector, and of satisfying the humble inquirer, the following observations may be useful. The verb YISHALU (from SHAAL,) here translated *borrow*, exactly means, and is commonly translated *ask, demand*. Accordingly, in the Septuagint, and in the Latin Vulgate, versions of this text, words synonymous with our word *ask*, are used. In the former, it is AITEO, and in the latter, POSTULO. The meaning, therefore, of this command of Jehovah, was that the Israelites should ask or demand of their Egyptian neighbors, jewels of silver and jewels of gold. And that it was reasonable and right for them so to do, and for Jehovah to require this of them, will not be denied by any who properly reflects, that the Israelites had long been under cruel bondage to the Egyptians, and had done them many important services, for which they had, as yet, received no compensation.

CHAP. xxiii. 19. "Thou shalt not seethe a kid in his mother's milk."—The curious reader naturally inquires for the reason of this prohibition. Had such a barbarous practice ever existed among the Hebrews? It does not appear that it ever had : but such was, in those days, the practice of the surrounding heathen nations. After they had gathered in their fruits, they took a kid, and boiled it in the milk of its dam; and then in a magical way, besprinkled their trees, fields, gardens, and orchards, for the purpose of making them more fruitful. Now Jehovah's direction to the Jews was, "learn not the way of the heathen." And it must have been principally for the purpose of preventing this, and of continuing them a "peculiar people," that this prohibition was delivered.

NUMBERS.

CHAP. xxii. 20—22. “And God came unto Balaam by night, and said unto him, if the men come to call upon thee, rise up, and go with them; but yet the word that I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God’s anger was kindled because he went; and the angel of the Lord stood in the way for an adversary against him.”—These verses taken in connexion, appear at first, hard to be understood, or rather reconciled. They embrace three particulars. The first is, the permission granted by God, to Balaam, on a certain condition to go with the princes of Moab. The second is, Balaam’s actually going in consequence of that permission. The third is, the Lord’s being angry with Balaam, “because he went.” But why should, or rather how could the Lord be angry with Balaam, for doing that which He had expressly allowed him to do?

Ans. 1. Balaam appears not to have complied with the *condition* on which his going with the princes of Balak had been permitted. That condition was, “the men’s coming to call him.” But, it seems, Balaam did not wait for their call, but rose up in the morning, and immediately went off with the princes of Moab. It is probable that he called on *them* in the morning, instead of waiting for their calling on *him*. But,

2. The *motive* with which Balaam went, was the thing which principally constituted his guilt, and provoked the anger of Jehovah. For, notwithstanding

all Balaam's apparent conscientiousness, in asking counsel of God with respect to the affair of going with the princes of Moab, he was evidently a bad man, and all the time wished to go; and that not so much for the purpose of injuring Israel, or gratifying Balak, as for that of obtaining the reward. Hence, the apostle Peter, speaking of certain profligate characters, says, "which have forsaken the right way, and gone astray, following the way of Balaam, the son of Bosor, who *loved the wages of unrighteousness.*" And hence, the apostle Jude, speaking of similar persons, says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam *for reward.*" Though, therefore, we should suppose that the *matter* of Balaam's conduct, i. e. his going with the princes of Moab, might have been agreeable enough to the divine mind, yet the *manner* of it—the motive with which he went—we must allow to have been very bad. This distinction is by no means an unmeaning, or an unimportant one. Amaziah "did that which was *right* in the sight of the Lord, but not with a *perfect heart.*"

JUDGES.

CHAP. xi. 30, 31. "And Jephthah vowed a vow unto the Lord, and said, if thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."—The subsequent verses of this chapter, are probably familiar to most readers. Such of them, as have any concern with Jephthah's vow, will be considered in their place. The facts were these. The Ammonites invaded the land and people of Israel. Jephthah sent messengers to their king to know the reason of this measure, and at the same time, to dissuade him from proceeding further in hostility. "Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah." When Jephthah perceived that war with the Ammonites was inevitable, he resolutely prepared for it; but before he engaged therein, uttered the vow which has just been mentioned. On his return to Mizpeh, behold, the first object that met him, was his lovely daughter, an only child! On seeing her, the father was much agitated, and "rent his clothes, and said, alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back." His daughter understanding such phraseology as importing that her father had made a vow unto the Lord, and concluding also from his pathetic exclamation, that such vow had

some important reference to her, surrenders herself to his disposal, with only this request, viz : that she might go up and down upon the mountains for two months, to bewail her virginity. “ And it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed, and she knew no man.” Now all on this subject which needs any illustration, may be embraced in this single enquiry : did Jephthah actually sacrifice his daughter, i. e. put her to death or not ? It must be acknowledged, that the whole story taken together, as it stands in our version, would naturally lead the mere English reader to conclude that he did : such accordingly appears to be in fact the general conclusion. But to the justness of this conclusion there are weighty objections. Consider,

1. The character of Jephthah. He was a native Jew, and had from his childhood been brought up in the Jewish religion, of which one prominent characteristic, was an absolute prohibition of all human sacrifices. Further, he not only was of Israel, but belonged to the *true* Israel, for he is expressly mentioned in Heb. xi. 32, as one of those pre-eminent for faith, “ of whom the world was not worthy.” In consideration, therefore, of Jephthah’s certain piety, and acquaintance with the prohibitions of Judaism, it seems almost incredible, that he should have ever seriously thought of sacrificing his daughter. It should be remembered also, that between the time of his triumphant return to Mizpeh, to that of the execution of his vow, was an interim of two entire months. This surely was a period long enough for him to deliberate on the subject. And if, in reflection on his vow

and in recollection of his meaning and design, when he made it, he even felt assured that he then understood it as the literal scheme of interpretation supposes ; still his reverential fear of God, his remembrance of the peremptory prohibitions of the divine law relative to human sacrifices, and his strong parental affection towards his daughter, his only child, must have induced him to pause, and pause again, before he should proceed to execute his original intention. As “the priests’ lips were to keep knowledge, and the people were to seek the law at their mouths,” so in this state of necessary extreme perturbation of mind, Jephthah would naturally apply to them for advice, what to do in the present crisis. And we may be sure that the priests, to whom it belonged to offer burnt offerings, (Lev. xv. 30,) would neither themselves immolate his daughter, nor give to him the least intimation that the deed itself, abstractedly considered, could be, in any case, justifiable. Their language to Jephthah in this case, would probably have been to this effect : “you have herein been rash with your mouth, and your heart has been hasty to utter such a vow before God ; and hence, sin lieth at your door. But the sin consists in the *making* of the vow, not in the *non-fulfilment* of it.” But whether Jephthah did thus apply to the priests, and receive from them such instruction or not, he must ‘even of himself have judged what was right,’ in this case. His own mind could not have been so ignorant of the sacrificial laws of Jehovah, and of the sense in which they were universally understood by his countrymen, as to imagine that human sacrifices could have been acceptable to Him, or even viewed by Him otherwise than as to the last degree abominable. And

surely all his pious and all his parental feelings must have been vigorously opposed to such an human sacrifice as that now in question. In consideration therefore, of Jephthah's character, and of the above mentioned circumstances, it seems incredible that he could have actually put his daughter to death.

2. Jephthah is no where in any other part of scripture, blamed for his treatment of his daughter ; a fact utterly unaccountable on the supposition, that he put her to death. Ahaz is blamed for having "made his son pass through the fire, according to the abomination of the heathen, whom the Lord cast out from before the children of Israel." 2 Kings xvi. 3. For a similar practice the inhabitants of Jerusalem are also blamed. Jer. xix. 5. But Jephthah is no where blamed for sacrificing his daughter : which appears to be a strong presumptive evidence that he never did so. But how then is Jephthah's vow, with its execution, to be understood? In reply, it may be observed, that the exact, or at least, a perfectly allowable translation of the Hebrew words *HAALITHU OLAH* is, "I will offer Him, i. e. to Him, (Jehovah,) a burnt offering." For examples of a similar idiom in the Hebrew, let the following passages, as they stand in the language, be carefully consulted, viz. Gen. xxxvii. 4 ; 2 Sam. xx. 5, and xv. 4 ; Ezek. xxi. 32 ; 1 Kings xx. 9. According to the above translation, Jephthah's vow will consist of two parts. The first is a promise that whatsoever, i. e. whatsoever person, should come forth out of the doors of his house, to meet him on his return, should surely be the Lord's. The second is, that he would besides this, offer to Jehovah a burnt offering. In short, his own words will then stand thus : ' And

it shall be that whatsoever cometh out from the doors of my house, to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer him, i. e. to Him, (Jehovah,) a burnt offering.' It is easily seen, that according to this rendering of the words, so far as the vow respected his daughter, it consisted in a promise on the part of Jephthah, to devote her exclusively, and forever, to the service of God, just as Hannah devoted her son Samuel, before he was born. See 1 Sam. i. 2. Accordingly, it is believed, that Jephthah did thus offer his daughter as an *oblation*, though not as a *sacrifice*.—The above interpretation is also contended for strenuously by some able Hebrew critics, as being not only admissible, but preferable to the common one. But, "Prove all things, hold fast that which is good."

NOTE.—It must be acknowledged, that some difficulties attend both interpretations. Those who believe that Jephthah actually sacrificed his daughter, ground their faith on the following things :

1. The letter of the vow itself, as it stands in our translation ; verse 31.—It has been already observed that the original may, with perfect propriety, be rendered thus : "I will offer Him, i. e. to Him, (Jehovah) a burnt offering."

2. The agitation of Jephthah's mind when he saw his daughter ; verse 35.—But such agitation may be, in a good degree, accounted for, on the supposition, that he knew his only daughter, his only child, was to be forever *secluded* from him, and devoted to the Lord, in a state of solitary and perpetual virginity—a state, which was not only in general very reproachful among the Jews, but (inasmuch as she was his only child, verse 34,) must, in her case, effectually deprive him of all prospect and possibility of having any posterity to bear up his name in Israel.

3. Her request for permission to bewail her virginity for two months with her companions ; verse 37.—It has been said, that if she was to be devoted by her father to the Lord, in perpetual virginity, such a request would be unnecessary and absurd, as on that supposition, she would have had an whole life to lament it in. Ans. The very phraseology here used, seems rather to confirm the interpretation I have given. For observe—she desired

II. SAMUEL.

CHAP. xii. 24—23. “Then said his servants unto him, what thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, while the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.”—Without some knowledge of oriental customs, it will be very difficult to enter into the true spirit of these verses; more especially to understand the *whole* of the reason, or reasons, of the

liberty to bewail her *virginity*, not her approaching *death*. If she knew that she was soon to be put to death by her father, why did she not bewail her death also, as well as her virginity? Will it be said, that in her mind, and in the judgment of her countrymen, a state of perpetual virginity was more to be lamented than death itself; so that in consideration of the former, she, as it were, lost sight of the latter? If so, then the before mentioned agitation of Jephthah's mind, may easily be accounted for, without supposing that he put his daughter to death. Again—it may be observed, that her design in this request, might have been, to get some time for *society* with her companions before her perpetual seclusion from them, and for *social* lamentation; for she says, “let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, *I and my fellows*.”

4. The custom of the daughters of Israel, lamenting the daughter of Jephthah four days in a year.—To this it may be replied, that one of the meanings of the Hebrew word TANNOTH, or with the prefix, LETANNOTH, as appears from Buxtorf's Lexicon, is in Latin, *confabulari*, i. e. in English, *to talk with*. It is remarkable, that in Judges v. 11, this same verb is translated *rehearse*—“there shall they *rehearse* the righteous acts of the Lord.” Hence, the comment of Kimchi, the celebrated Jewish expositor, on this 40th verse,

astonishment expressed by the servants of David, at the conduct of their master on this occasion. From Sir John Chardin, as cited by Harmer, vol. 2. p. 495, we learn, that "the practice of the east is to have a relation of the deceased person to weep and mourn, till, on the third or fourth day at farthest, the relations and friends go to see him, cause him to eat, lead him to a bath, and cause him to put on new vestments, he having before thrown himself on the ground." One great reason, therefore, of the astonishment of David's servants at his behaviour, appears to have risen from the circumstance, that he did not observe the common forms and ceremonies of mourning; but *immediately* after he heard of the child's death, arose *of himself* from the earth, without waiting for his friends to come and see him, and raise him up, and perform towards him the various offices and ceremo-

is in these words: "ut scilicet amicis colloquiis eam de virginitate et statu vitae solitario consolarentur"; in English, thus: "that indeed, with their friendly discourse, they might comfort her concerning her virginity, and her solitary state of life." The Chaldee and R. Solomon, explain the above verb by "ad lamentandum," and immediately add, by way of comment, "nempe, super virginitate ejus," in English, "to wit, on account of her virginity."—Whence it is evident, that learned Jewish doctors, who must be supposed to have understood their own language best, have considered this verse as meaning, that the daughters of Israel went four times in a year to *converse* with the daughter of Jephthah; to *condole* with her on account of her virginity and solitary state of life, and to *comfort* her under it. But take the passage as it stands: "the daughters of Israel went to *lament* the daughter of Jephthah." The query is, *what* in her, or respecting her, did they lament? It is not said they lamented her *death*: and to say they did, is to beg the question. They might have lamented only what they and Jephthah's daughter had lamented before, viz. her *virginity*; verse 38. On the whole, though some difficulties attend both interpretations, as has been observed, that which has been advocated above, appears to have the least.

nies which, as appears from the preceding declarations, were common in the east.—Again: common readers may not perceive the *whole* of the import of verse 23: “But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me.” Common people naturally suppose, that the reason why David did not fast for the child, after it was actually dead, was, his perceiving that the will of heaven was done—that the child’s state, as it respected this world and the world to come, was immutably fixed by the providence of God, and that, of course, all his fasting and praying for the continuation, or rather restoration of its life, would be in vain. Such, unquestionably, was *a* reason, perhaps the principal one, of his cessation from fasting: but it appears there was another reason, also, for it. Maimonides says, “the Jews did not lament infants who died before they were thirty days old.” The inquisitive reader naturally asks, why there was this peculiarity in their practice relative to infants who died under this tender age? The reply which appears most satisfactory is, that they believed such infants were *saved*, and of course, *happy*.

CHAP. XXIV. 1, 2, 9, 10. “And again the anger of the Lord was kindled against Israel, and He moved David against them to say, go, number Israel and Judah. For the king said to Joab, the captain of the host, go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.—And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred

thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly."—The whole difficulty relative to these passages, consists in understanding how David's numbering his people, could be a *sin*. That David believed the act to be sinful, is evident from his humble confession, and earnest petition for pardon, in verse 10; and that it was *really* sinful, and to an high degree so, is certain, from the awful judgment of pestilence, which Jehovah brought upon Israel for this very act, and by which seventy thousand men were slain, (verse 15). But why should David's numbering his people be such a great sin? Is it not proper for a ruler to know not only the general circumstances, but also the populousness and physical strength of the people, or nation, over which he presides? And particularly, if that nation be exposed to frequent depredations and wars, from hostile circumjacent nations, as the nation of Israel was; is it not proper, yea, necessary, that its king, or chief magistrate, should know what is its military strength, that he might know what would be its ability to contend with them, in case of invasion? Political wisdom would surely dictate the propriety and necessity of such information: and why, in a moral sense, should there be any thing wrong in using the means necessary to obtain it? We believe there is nothing wrong, politically or morally, in taking a census of the inhabitants of the United States. How then

could David's numbering his people be such a sin?—To this it may be replied—The Lord had required, that when the people were numbered, half a shekel from each should be collected, for the service of the sanctuary. But as no mention is made of such collection when David numbered the people, it is probable it was omitted. Again, by an express command of Jehovah, the Levites were to be excepted in the numbering of the people. See Num. i. 48, 49. But from the general order of David to Joab, and from the account we have of Joab's consequent proceedings, it seems probable that the Levites were included with the rest in the general numeration. After all, David's sin in this affair consisted principally in his *pride*, just as Hezekiah's did when he showed his treasures to the messengers of the king of Babylon, (2 Kings xx. 13,) and as Nebuchadnezzar's did when he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty"? Dan. iv. 30. David's pride and ambition, prompted him to count the numbers of his people, to ascertain what a great and warlike nation it was, over which he presided, of whose prosperity he had been the principal instrument, and which he was soon to leave to his successor. Such we must suppose, was the *essence* of David's sin in this affair.

CHAP. XXIV. 24. "And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver."—But in the parallel place, in 1 Chron. xxi. 25,

it is said, "So David gave to Ornan for the place six hundred shekels of gold by weight." Is there not an inconsistency or rather a contradiction, between these two passages? The infidel may exultingly pretend there is; and the superficial reader may not be able to discern and expose the fallacy of the pretence. But a moment's careful attention to these two texts, will convince us that in meaning, they are perfectly consistent. In the first cited passage, mention is made only of the *threshing floor*, and the *oxen*; for these, it is said, David gave fifty shekels of silver. In the last cited passage, the *place* is mentioned, which must have comprehended much more than the mere threshing floor and oxen. The *place*, probably, included the entire tract of the mountain on which the temple was afterwards built, together with all its appendages; such as the house and buildings of Ornan; the threshing instruments of wood; and the wheat for the burnt offering. For the *place* thus extensive and comprehensive, David gave six hundred shekels of gold. We see then, that if the two passages do not speak exactly the *same* thing, they do not speak *contrary* things; but are perfectly consistent with each other.

I. KINGS.

CHAP. ii. 8, 9. "And, behold, thou hast with thee Shimei, the son of Gera, a Benjamite of Baburim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death by the sword. Now therefore, hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him: but his hoar head bring thou down to the grave with blood."—As to the ninth verse, with which only have I any direct concern at present, it is evident that the middle clause of it, viz. "for thou art a wise man, and knowest what thou oughtest to do unto him," ought to be understood as a parenthesis. The prominent subject of the verse is David's charge to Solomon, respecting Shimei. The middle clause of the verse is an apostrophe to Solomon, and has no concern at all with the charge itself, otherwise than as it declares Solomon's ability to execute it. The charge itself, therefore, is this—"Now therefore, hold him not guiltless, but his hoar head bring thou down to the grave with blood." But still a difficulty seems to attend this passage as it stands in our version. That David, the "man after God's own heart," who had, in such an eminent degree, the spirit of the gospel, and of course, the spirit of forgiveness—should command Solomon to put Shimei to death, and that too after he had expressly pardoned him, (2 Sam. xix. 23,) and when he was about to "go the way of all the earth," is indeed mysterious and perplexing. Hence, arises a

stumbling block to the weak believer, and matter of cavil and triumph to the captious infidel. Infidels have always been ready enough to find fault with David in other respects; and if, in this also, he is so greatly censurable as they suppose, he must, it seems, merit a representation far different from that which christians and christian preachers usually give of him. But let us attend more directly to the charge itself: "Now therefore, hold him not guiltless, but his hoar head bring thou down to the grave with blood" The important remark relative to this verse, is, that it may just as well be translated from the original thus: 'Now therefore, hold him not guiltless, *nor* his hoar head bring thou down to the grave with blood.' The Hebrew particle *VAU*, which in our version is rendered *but*, and which in that just given is rendered *nor*, as occurring in the Hebrew bible, is used with no less than sixteen different shades of meaning. Its first and most natural meaning corresponds to the English conjunction *and*; but it is used in numerous and various other senses. The remark, however, which has a direct bearing on the point now before us, and may be instructive to all, as well as interesting to the Hebrew student, is, that when the particle *vau* comes immediately after *another*, and a *negative* particle, (such as means in English *not*, *neither*, *nor*,) it also, very frequently, has a negative meaning attached to it; or, at least, extends the force of the negative equally to the last member of the sentence. A few examples may illustrate the truth of this remark. 2 Sam. i. 21: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings." The Hebrew particle

which is here prefixed to the word SHEDEE, (fields) is VAU, which is here justly translated *nor*, because it is twice in the same verse preceded by the negative particle AL (*not*, or *nor*).—1 Kings, xxii. 31 : “But the king of Syria commanded his thirty and two captains, that had rule over his chariots, saying, fight neither with small nor great, save only with the king of Israel.” In this case, also, the Hebrew particle connected with GADOL, (great) is VAU, which the sense evidently requires to be rendered *nor*, and which, accordingly, our translators have thus rendered. For though the particle itself, simply and abstractedly considered, has a connective, rather than a disjunctive, signification ; yet, when immediately preceded by a negative particle, as in this case, it also has a negative or prohibitory meaning attached to it.—Prov. xxx. 8 : “Give me neither poverty nor riches.” Here again the particle connected with ESHER, (riches) is VAU, which our translators have rendered *nor*, for the twofold reason, that the sense of the passage, and the peculiarity of the Hebrew idiom, require such a rendering. Let the Hebrew scholar, for his further satisfaction on this point, consult, in the original, the following passages : Ex. xx. 4 ; Lev. xix. 12 ; Deut. vii. 25, and xxxiii. 6 ; Ps. xxvi. 9 ; Prov. vi. 4, and xxx. 3.—Enough has been said to show that the passage before us may as well, or with more propriety, be translated as Dr. Kennicott, and various other Hebraists have translated it ; thus—“Now therefore, hold him not guiltless, *nor* his hoar head bring thou down to the grave with blood.” And if the passage *may* be thus understood, i. e. if it may be understood as a *prohibition*, rather than as a *command*, for Solo-

mon to put Shimei to death, other circumstances seem strongly to recommend and require such a rendering, and such an understanding of the words. For,

1. David had already *pardoned* Shimei for his past offence against him. The relation of the affair is very affecting: "And Shimei, the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet David. And Shimei, the son of Gera, fell down before the king, as he was come over Jordan; and said unto the king, let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely, the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned; therefore, behold, I am come the first this day of all the house of Joseph, to go down to meet my lord the king. And David said, shall there any man be put to death this day in Israel? for do not I know that I am this day king of Israel? Therefore the king said unto Shimei, thou shalt *not die*: and the king sware unto him."—To say with some, that David pardoned Shimei only for the *present*,—or with others, that he meant merely that *he* would not put him to death, does not appear by any means satisfactory. The expression is absolute and decisive—"thou shalt not die," i. e. thou shalt not be put to death for this offence.

2. Solomon, who must have rightly understood the meaning of this his father's charge, did not understand it as a direction to put Shimei to death for his previous offence against his father. For after his ascension to the throne, Solomon "sent and called for Shimei, and said unto him, build thee an house in Jerusalem,

and dwell there and go not forth thence any whither. For it shall be, that on the day thou goest and passest over the brook Kidron, thou shalt know for certain, that thou shalt surely die : thy blood shall be upon thine own head." 1 Kings ii. 36, 37. Now, surely, in all this, there is nothing that looks like any design on the part of Solomon, to put Shimei to death. On the contrary, the phraseology is such as to import, that so long as Shimei should dwell quietly in Jerusalem, and confine himself to his appointed limits, his life would be safe. True—Solomon *did* put Shimei to death ; but it was for a subsequent offence—an offence not against his father David, but against himself. Solomon, as we have seen, ordered Shimei to confine himself to Jerusalem : but Shimei transgressed this order ; for at the end of three years, he went out of Jerusalem unto Gath, to seek his servants (verse 40). Solomon hearing of this, sent for Shimei, and expostulated with him on the iniquity of his conduct, in disobeying him, and ordered him, for *such* disobedience, to be put to death. Shimei's wickedness towards king David was, indeed, mentioned by Solomon as a reason for his capital punishment : but it was manifestly a secondary and subordinate reason. The primary, principal, and only direct reason, for Shimei's destruction, was, his disobedience to Solomon's order before mentioned. Now, as Solomon did not, in fact, put Shimei to death for his offence against his father David, but permitted him to live several years afterwards, it is manifest that he did not understand the charge now under consideration, as requiring him to put Shimei to death for such offence. But what, then, was the real meaning of the charge ? Ans. It appears

to be as if he had said—‘Thou knowest Shimei, the son of Gera, who once cursed me so grievously. He is verily guilty, and deserves to die. But in my clemency I pardoned him, for what he then did. Now therefore, as thou art a wise man, thou wilt readily know what management of him will be most proper. Hold him not guiltless, for he is by no means so, though I have pardoned him. He is still a wicked, artful, and dangerous man. Have your eye upon him, watch him closely, beware of giving him too much liberty. In short, let your treatment of him be such, as to show that you consider him as still a guilty man—but do not put him to death for an offence which I have already pardoned.’—I shall add only, that as the above interpretation of this passage is certainly admissible, so it completely clears the character, and justifies the conduct, of David, in this particular.

NEHEMIAH.

CHAP. vi. 5. "Then sent Sanballat his servant unto me in like manner the fifth time, with an open letter in his hand."—Why this letter should have been sent *open* or uninclosed, and indeed, why any notice at all should have been taken of this circumstance of the letter, it is impossible to determine, without some other information than what the Bible affords. For the illustration of this passage, we must once more refer to oriental customs. The custom of the ancient Asiatics was, and that of the Turks to this day is, as Harmer has shown, when they send letters to *common* and *mean* persons, to send them *open* and *uninclosed*: but when they wrote to *persons of distinction*, they enclosed their letters in satin bags, "with a paper tied to it, directed and sealed, and with an ivory button tied on the wax." It is evident, therefore, that Sanballat's sending an *open* letter to Nehemiah, was designed as an *insult*, as a contemptuous treatment of him, and as an indication that he would be so far from recognizing those claims to royal dignity, which Nehemiah had begun to make, and which he was about to assert with still greater decision, that he would not even pay him that respect which was due to every person of any considerable distinction. The above exposition may afford some gratification to the curious, even if it do not any edification to the pious.

PSALMS.

Ps. xx. 3. "But thou art holy, O thou that inhabitest the praises of Israel."—The word TEHILLOTH, translated praises, properly signifies *irradiations*. Accordingly, bishop Lowth translates the verse, thus: "thou inhabitest the irradiations—the glory of Israel." Surely, praises, strictly such, can never be *inhabited*. The word refers to those resplendent manifestations, which Jehovah made of himself, sometimes in light and fire, as at Sinai, (Exodus xix. 18)—sometimes in the pillar of cloud and of fire, (Exodus xiii. 21)—also over the cherubim (Ezek. ix. 3, and x. 4,). In those irradiations Jehovah's glorious presence indeed was—them He continually inhabited.

Ps. xxiv. 10. "Selah."—Common readers have frequently asked the meaning of this word, which occurs about seventy times in the Psalms. For their information, it may be observed, that the word is derived from the Hebrew verb SAL, which signifies to elevate, to exalt; and that wherever used by the psalmist, it denotes that *there* the voice as well as the affections, should be *elevated*.

Ps. li. 16. "For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offerings."—But did not Jehovah both desire and require sacrifices, under the former dispensation? None acquainted with the Old Testament, and believing it to be His word, can deny it. What then must be the meaning of this passage? Ans. It must mean

either that the Lord did not desire or require sacrifices *comparatively*, i. e. the sacrifice of brute animals was of very little importance when compared with that of a broken and contrite spirit, (verse 17); or, which is most probable, that no animal sacrifice whatever, would be accepted as an atonement for murder—one of the sins which it is the purpose of this penitential psalm to confess and lament. The statute was, “Whoso sheddeth man’s blood, by man shall his blood be shed.” Indeed, by the laws of Jehovah, both murder and adultery were punishable with death. No Jewish sacrifice, no burnt offering—could expiate the guilt, or save the life of the offender.

Ps. lxxii. 6—17. “He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall

he be praised. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.”—That the preceding verses, with the entire psalm, relate *primarily* and *literally* to the person and glorious reign of Solomon, is indubitable—But that in a *secondary* and *spiritual* sense, they are referable to the person and administration of “a greater than Solomon,” is conceded by all the best expositors, and is indeed very evident from the words themselves. By a beautiful allusion to various and numerous objects in the natural world, (objects with which the Jews were perfectly familiar,)—the psalmist here represents, as lucidly as the darkness of the age in which he lived would permit, the character, extent and duration of the then future reign of the divine Messiah. It is almost needless to add, for every christian knows, that this representation is not overstrained, but has been fully verified by facts. Yes, wherever the blessed Jesus has reigned, by his word and spirit; wherever (to use the language of this psalm,) he has “come down like rain upon the mown grass;”—there the righteous have flourished, and abundance of blessed peace has been enjoyed. They that dwell in the wilderness, and in the new settlements, have bowed before him, and his enemies have been confounded; yea, kings and emperors have fallen down before him, and have become nursing fathers to his church. Jesus has delivered the needy when he cried, the poor also, and him that had none to help him. He has spared the poor

and needy, and saved the souls of the needy : he has redeemed their soul from deceit and violence, and precious has their blood been in his sight. Our Redeemer shall live for ever and ever : prayer also shall be made not only to him, but for him, and for the increase and perpetuity of his kingdom ; and eternally shall he be praised by the celestial hierarchy, and by all his redeemed ones. Yea, of him *only* can it be said, with strict propriety, as in verse 17, that his name shall endure *for ever*—that his name shall be *continued as long as the sun*—and that *all nations* shall call him blessed.—The preceding quotations and observations prepare the way for one remark, which the author here makes once for all, viz. : Many, perhaps most parts of the Psalms, have a two-fold meaning—a *literal*, and a *spiritual* or *mystical* one. The truth of this position, and its importance as it respects us, Gentiles, bishop Horne has ingeniously illustrated, in the preface to his excellent “ Commentary on the Book of Psalms ” : and it should be carefully remembered by all such as wish to enter into the true spirit of this most precious part of the sacred writings.

As we have attended to the views which David had of the Messiah, and to the description he gave of his glorious reign on earth, about one thousand years before his incarnation,—it may be amusing to hear also, what Maimonides, a noted Jewish writer, of modern times, has to say on this subject : “ As to the days of the Messiah,” says he, “ they are the time when the kingdom shall be restored to Israel, and they shall return to Palestine. And this king shall be potent, the metropolis of whose kingdom shall be Zion ; and his name shall be famous to the uttermost parts of the earth. He shall be *greater*

than Solomon, and with him shall all the nations make peace, and *yield him obedience*, because of his justice and the miracles that he shall perform. If any one shall rise against him, God shall give him up into his hand, to be destroyed. All the scripture declares his happiness, and the *happiness we shall have by him*. Howbeit, nothing in the nature of things shall be changed, only Israel shall have the kingdom; for so our wise men say expressly. There is no difference between these days and the days of the Messiah, but only the subduing the nations under us. The Messiah shall die, and his son, and his son's son shall reign after him, but his kingdom shall endure long, and men shall live long in those days. But the days of the Messiah are not so much to be desired that we may have store of corn and wealth, but for the society and conversation of good men."—See Owen, on the Hebrews, vol. 1. p. 180. O what "blindness, in part, still happens to Israel!" Still are the majority of the Jews tenacious of these two points relative to the Messiah—that he is *yet to come*, and that his kingdom is to be *temporal* and a *worldly* kingdom.

Ps. exxix. 6. "Let them be as the grass upon the house tops, which withereth afore it groweth up."—The houses of the Jews, as has been already observed, had flat roofs. On these was a plaister of terrace. On this some grass grew; but as it had "no deepness of earth," and was exposed to the scorching rays of an almost vertical sun, it soon withered away. Thus transient, the psalmist tells us, is the prosperity of all such as hate Zion. How impressive the illustration!

ISAIAH.

CHAP. xix. 1. "Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it."—From what follows in this chapter, it appears that this verse may have some reference to the effects of those terrible invasions on Egypt, which were afterwards made by Sennacherib, Nebuchadnezzar, Cambyses, and Alexander, in succession. Such invasions might be properly represented by Jehovah's coming into Egypt, as all those ravagers of that country were only the instruments of his indignation against its inhabitants, and their idols. But this prediction is applicable to, and received a still more literal and signal fulfilment on, another occasion. It should be remembered, that the Egyptians were very superstitious, and worshipped numerous idols. Among the rest, as we learn from Rollin's ancient history, two were universally adored. These were, Osiris and Isis, which were thought to be the sun and moon. Besides these, they worshipped a great number of beasts; such as the ox, dog, wolf, hawk, crocodile, stork, cat, &c. and ascribed divinity even to the pulse and roots in gardens. Of all the brute animals to which the Egyptians paid religious adoration, the bull Apis was the most famous, and the most devoutly worshipped. Magnificent temples were erected to him; and when he died, Egypt went into a general mourning. The funeral parade at the burial of this animal, cost eleven thousand pounds sterling. Eusebius relates, that when Joseph and Mary, with

the child Jesus, fled into Egypt, (Mat. ii. 24,) and took up their abode in Hermopolis, immediately their *great* idol, and the *DII MINORES*, i. e. the smaller deities of their temple, fell prostrate. To this remarkable event, then, the passage before us may more immediately refer.

CHAP. xlv. 1—7. “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name. am the God of Israel. For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. That they may know from the rising of the sun and from the west, that there is none besides me: I am the Lord and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.”—The discussion of scriptural prophecies, and illustration of their fulfilment, were not included in the original plan of the author. But as there is something *peculiar* in these predictions relative to Cyrus, and as an explanation of the whole paragraph cannot fail of being interesting to common readers, as well as prepare the way for their understanding the seventh verse, it seems proper for him to devote a little time and labor to this

subject.—Cyrus, the personage here addressed, and called by name, was the son of Cambyses, king of Persia, and of Mandana, daughter of Astyages, king of Media. Though for an heathen remarkably humane, and amiable in his disposition, he was at the same time formidable in arms, and almost always successful in his military expeditions. In the early part of life he signalized himself, by compelling Armenia to pay to Media her promised, but afterwards refused tribute, by taking Sardis, capital of Lydia, and by routing and overthrowing, with an army of one hundred and ninety-six thousand men, the army of Cræsus, consisting of four hundred and twenty thousand. But his most glorious exploit was still to be achieved. In the counsels of heaven it was ordained that he should be the instrument of carrying fire and sword, and destruction, into the very heart of that nation, by whom the chosen people of God had been so constantly hated, and so frequently distressed. And He who “calleth things that be not as though they were,” here calleth upon him by name, nearly two hundred years before he was born, and commissioneth him, as his anointed one, to execute the purposes of his indignation against Babylon. And here let us pause for a moment, and reflect—how improbable, in a human view, it was, that “Babylon, the glory of kingdoms, the beauty of the Chaldee’s excellency,” (ch. xiii. 9,) could ever be taken by any human stratagem or power! According to Rollin, this city had been of very long standing, for it was founded by Nimrod, the great grand-son of Noah, two thousand six hundred and forty years before Christ. By the daily influx of the treasures of the east, through the river Euphrates,

which ran under its walls, and through the city, and by the continual increase of inhabitants—it had become immensely rich and populous. Add to this—it was surrounded by a wall 350 feet high and 87 feet broad. This wall inclosed the city in the form of an exact square: each side of the square was fifteen miles in length. In each of these sides were twenty-five brazen gates: Hence the meaning of the expressions, “opening before him (Cyrus) the two-leaved gates, and breaking in pieces the gates of brass.” In fine, this city had become, as it were, the metropolis of the world, and seemed to bid defiance to any power short of omnipotence. But before the Lord’s anointed, this great mountain was soon to become a plain! Formidable as it was, Herodotus and Xenophon, two authentic historians, inform us of its capture, and of the means by which it was accomplished. Their relation is to this effect: Cyrus, in view of the city, despairing of taking it by siege or storm, resolved to make the attempt by stratagem. Accordingly, on a certain night, when Belshazzar, with his lords, was to have a great feast, he diverted the course of the river Euphrates, into a channel which had been previously cut by the kings of Babylon, to receive its waters in times of inundation; and then immediately marched up with his army on the dry bed of the old channel, under the walls, and thus became master of the city at once, and without difficulty. These same historians inform us, that after he and his army had actually gotten into the bed of the river, they might have been captured there, as in a net, if the brazen gates, which conducted from the streets to the river, had not that night

been providentially left open. But, in consequence of revelling and intoxication, the infatuated people had forgotten or neglected to shut them. The unsuspected appearance of the Persian army in their capital, filled the minds of the Babylonians with terror, and immediately excited such a tumult, that the gates of the royal palace were by the king's order opened, to inquire what the matter was. And thus, by a wonderful management of providence, was the way immediately prepared for Cyrus to take Belshazzar himself, and all his lords prisoners. The same night was Belshazzar put to death. (See Dan. v. 30.) Thus, with wonderful precision, was the prediction fulfilled, "I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." No less precise and wonderful was the fulfilment of the prediction in verse 3, viz. "I will give thee the treasures of darkness, and hidden riches of secret places." For the before mentioned historians affirm, that the treasures which Cyrus found there and in Sardis, amounted to one hundred and twenty-six million, two hundred and twenty-four thousand pounds, of our money!—But amiable and excellent as, from Xenophon's account, this heathen prince must have been, he was, it seems, ignorant, hitherto, of the true character of that God under whose banner he had fought and conquered—whose purposes he had been accomplishing—and by whose almighty power his right hand had been holden. The words in verses 4 and 5, "thou hast not known me," necessitate the unwelcome conviction, that this same Cyrus was, during the time of his triumphant career, a stranger to the God of Israel.

Virtuous and religious, in the pagan sense of the terms, he had, indeed, long been. He believed in, and revered the gods, and felt his need of divine assistance in his enterprizes ; an instance of which is the following : When he was going to fight Crœsus, hearing a clap of thunder on the right, he cried out, “Sovereign Jupiter ! we follow thee.” And there seems reason to hope that he was afterwards “turned from his idols, and his Jupiter, to the living God, who made heaven and earth.” : For he afterwards became acquainted with the prophet Daniel, who had been carried captive to Babylon at the age of about eighteen years, and was there when Cyrus took the city. And we cannot rationally suppose otherwise, than that the “man greatly beloved,” would have seized every occasion in his power, to acquaint the mind of his prince with the character of the true God, and to make him a convert to the true religion. He who had been so faithful before with Nebuchadnezzar, and Belshazzar, his son, (see Dan. chapters 4 and 5,) would not, we must suppose, neglect an attention to the spiritual interests of Cyrus. It is supposed, accordingly, that among other things Daniel did, he showed to Cyrus the prophecies respecting him. That Cyrus became afterwards acquainted, in some measure, with the God of Israel, is manifest from his proclamation for the return of the Jews, which is recorded in the first chapter of Ezra. Read, particularly, the 2d and 3d verses. See his acknowledgment, verse 3, “*He is the God.*”

The preceding remarks may help us to understand the true meaning of verse 7—“I form the light, and create darkness : I make peace, and create evil : I

the Lord do all these things." It must be remembered that Cyrus was a Persian. The doctrine of the Magi, who were the moral and religious instructors of that nation, was, that there were *two* supreme beings : one, the author of all good—the other, the author of all evil. Light and darkness, peace and evil, are generic terms, denoting, summarily, good and evil of all kinds. Now the direct and principal design of this declaration of Jehovah to Cyrus, appears to have been, to refute the above mentioned doctrine—a doctrine, in the belief of which he, (Cyrus) of course, had been educated ; and to show, in opposition to the sentiment of his countrymen, that there was only *one* supreme Being, (and evidently, in strict propriety, only one can be *supreme*,)—that light and darkness were alike formed, and peace and evil alike created, by Him *alone*. When, however, it is added, "I the Lord *do* all these things," we are not to suppose that He *doth* evil, in the usual sense of the phrase. "Far be it from God," says Elihu, "that he should do wickedness, and from the Almighty that he should commit iniquity." Doing wickedness, and committing iniquity, signify the same thing : but to ascribe either of these to our Creator, in the usual sense of such expressions, is direct blasphemy. The general import of this declaration of Jehovah to Cyrus, is, that there are not *two* supreme Beings, as Cyrus and his countrymen had imagined ; that He *only* hath supreme control, and that *all* events are directed by his providential agency.

CHAP. liii. 3. "— and we hid as it were our faces from him" ; or exactly thus, "he hid as it were

his face from us." For in the Hebrew, the word translated "we hid," is what we should call in English, an active participle, in the past tense, singular number; and the pronoun or final word of the clause is, in that language, in the first person plural. The meaning of the declaration, that Jesus Christ in his last sufferings, hid, or rather of the prediction, that he would hide his face from us, must be, either that he then had or would have, his *human* face as it were, covered, and thus *hid*, in token of his bearing our guilt (according to the prescriptions of the law); or that he then veiled or would veil, conceal, hide his *divine glory* from us.—And as both these sentiments are true in the abstract, so, perhaps, both were meant to be simultaneously expressed in this passage.

CHAP. liii. 8. "He was taken from prison and from judgment."—If the word *prison* must be retained in our version, some other meaning than the common one should, evidently, be annexed to it. For in what *prison* was our Lord ever confined, and from what one was he ever taken? Surely, in his biography, as given by the evangelists, we meet with nothing which can furnish any reply to either of these inquiries. We read that the apostles were imprisoned (Acts v. 18), and that Peter was put in prison (ch. xii. 4); but no where in the history of Jesus Christ, do we read of any such thing respecting him. The word MATSAR, rendered from *prison*, is a noun, derived from a verb which signifies, to *restrain*. As here used, it seems to denote civil restraint, authority, or magistracy. The Hebrew prefix, or first letter of the word, signifies, sometimes, *by* as well as *from*. Judgment, de-

notes judicial trial. Accordingly, bishop Lowth, in his admirable translation of Isaiah, renders the passage thus : "By an oppressive judgment was he taken off."

ERRATA.

- P. 17, l. 8 from top, for *instance*, read "observe."
 P. 18, l. 11 from top, for *meshomum*, read "ineshomeem."
 P. 22, l. 10 from top, for *maketh*, read "worketh."
 P. 33, l. 5 from top, for *wisely*, read "rightly."
 P. 107, l. 3 from bottom, for *other*, read "former."
 P. 132, l. 9 from bottom, for *Hadash*, read "Kadash."
 P. 157, l. 2 from top, for *become*, read "became."
 P. 159, l. 1 from top, for *forbid*, read "forbade."
 P. 178, l. 5 from bottom, for *between the time*, read "from the time."
 P. 180, l. 10 from bottom, for *the language*, read "that language."

NOTE.—Since the foregoing work has come from the press, the author has noticed some inaccuracies with regard to punctuation.—He perceives, also, that in several instances he has not been sufficiently careful to distinguish as *emphatical*, certain words, which the intelligent and attentive reader will instantly see to be such. But as these deficiencies cannot affect the general character of the work, and may be easily supplied by the discerning reader, he hopes to find his excuse in the candor of his brethren ; especially in the candor of those of them for whom, according to the remark in the preface, the preceding work has been principally intended.

OTHER ERRATA.

- P. 23, l. 16 from top, for *actual*, read "correct."
 P. 54, l. 16 from bottom, for *derivations*, read "derivatives."
 P. 56, l. 4 from bottom, for *mere curiosity*, read "the mere curiosity."
 P. 166, top l. for *then*, read "there."
 P. 172, l. 15 from bottom, for *in supposition*, read "on supposition."
 P. 181, l. 12 from top, insert "viz." between the words *daughter* and *as*.

A
CONTRAST
BETWEEN
CALVINISM
AND
HOPKINSIANISM.

BY EZRA STILES ELY, A. M.
STATED PREACHER TO THE HOSPITAL AND ALMSHOUSE
IN THE CITY OF NEW-YORK.

Earnestly contend for the faith which was once delivered unto the saints.
Prove all things : hold fast that which is good.

NEW-YORK:

PUBLISHED BY S. WHITING AND CO.
THEOLOGICAL AND CLASSICAL BOOKSELLERS,
96 BROADWAY.

Paul & Thomas, Printers.

.....
1811.

District of New-York, ss.

***** BE IT REMEMBERED, That on the twenty-second day of April, in the thirty-fifth
* year of the Independence of the United States of America. Ezra Stiles Ely, of the
* L. S. * said district, hath deposited in this office the title of a book, the right whereof he
* claims as author, in the words and figures following, to wit:

"A Contrast between Calvinism and Hopkinsianism. By *Ezra Stiles Ely, A. M.* Stated
Preacher to the Hospital and Almshouse in the City of New-York. Earnestly contend for the
faith which was once delivered unto the saints. Prove all things : hold fast that which is good "

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and etching historical and other prints."

CHARLES CLINTON,
Clerk of the District of New-York.

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THE INTRODUCTION.

“ABOUT forty years ago,” said Dr. Hopkins, in 1796 ; “there were but few, perhaps not more than four or five, who espoused the sentiments, which have since been called *Edwardean*, and *new divinity*, and since, after some improvement was made upon them, *Hopkintonian* and *Hopkinsian* sentiments. But these sentiments have so spread since that time among ministers, especially those who have since come on the stage, that there are now more than one hundred in the ministry who espouse the same sentiments in the United States of America. And the number appears to be fast increasing, and these sentiments appear to be coming more and more into credit, and are better understood, and the odium which was cast on them and those who preached them, is greatly subsided.”

“ Thus I am become the head of a denomination, who have since greatly increased, and in which thousands are included, and a large number of ministers, who, I believe are the most sound, consistent and thorough Calvinists ; and who in general sustain as good a character, as to their morality, preaching and personal religion, as any set of clergymen whatever : and are most popular where there appears to be most attention to religion : and at the same time, are most hated, opposed and spoken against, by Arminians, Deists, and persons who appear to have no religion. And I believe, though this denomination or name originated from no such design, that it has proved an advantage to truth and true religion, as it has given opportunity and been the occasion of collecting those who embrace the scheme of Christianity exhibited in the forementioned publications, [the works of President Edwards, Dr. Bellamy, and Dr. West of Stockbridge.] and ranking them under one standard. It has excited the attention

and promoted inquiry into the principles and doctrines which are embraced and held by those of this denomination, by which light and conviction have been spread and propagated."

Life of Hopkins, p. 102, 103, 97, 98.

In this manner Dr. Hopkins congratulated himself on the use of his name, which was first intended for reproach; but which is now deemed by many more honourable than any other of human invention. Let it not be imagined, therefore, that the author of the following Contrast designs any opprobrium, when he uses the word *Hopkinsianism*, to denote that system of doctrine whose foundation was laid by President Edwards, whose superstructure was principally reared by Dr. Samuel Hopkins of Newport in Rhode-Island; and whose last stone has been carried up by a multitude, shouting, "grace, grace, unto it." President Edwards, however, never once imagined, that such a fabric as Hopkinsianism now is, would be reared upon his corner stone of "love to being in general." Neither did Dr. Bellamy conceive of the system, which has been builded on the foundation which he assisted to lay. That gentleman and scholar, Dr. West, now venerable for age as well as piety, has lived to witness the improvements made by his learned friends Dr. Samuel Spring of Newburyport, Dr. Nathanael Emmons of Franklin in Massachusetts, and many younger divines. He has lived to assist, with his own hand, in the consummation.

It has often been demanded, "what is Hopkinsianism? What is Calvinism?" Many think them the same thing. Dr. Hopkins calls his system *strict Calvinism*;* Dr. Emmons affirms that his refinements are Calvinism;† and Dr. Spring, the Rev. Thomas Williams of Providence, with many other Hopkinsians, believe, that their sentiments are the most thrifty and prolific sprouts of Calvinism.

"It is evident that Hopkinsian sentiments are only the genuine, flourishing, and fruitful branches of the Calvinistic tree."
 "There is no more difference between Calvinists and Hopkin-

* Hop. 21 Ser. p. 362, 364.

† Emmons' Ser. p. 374.

ians, than there is between a tree and its branches, or between first principles and their consequences. The broad foundation which supports our ample superstructure was long since deeply and most firmly laid in the first principles of Calvinism." "I challenge him, (Dr. Tappan,) to fetch a single article from the first principles of Calvinism, which clashes with my theory.*

Within the bounds of the Presbyterian Church of the United States, there are also many, who support either wholly or partially, the system of Hopkins, and who call themselves Calvinists.

If, however, there is no important difference of sentiment, between the persons, who are called by these two names, why should there be any distinction of appellation? If the two systems harmonize, all should be called after the **REV. JOHN CALVIN**, or after **SAMUEL HOPKINS, D. D.** his American successor in the chair of theology. The teachers of religion should also use the same language, on all important and disputable subjects; that "the hearers of the word" may not imagine a difference of opinion, where the theory is the same.

What, then, is the difference between Calvinism and Hopkinsonism? With a desire of being able to answer this question, and of assisting the candid inquirer in his researches after truth, the author of this work has arranged the peculiarities of each system over against those of the other.

When stating the opinions of others, the writer has made use of their language, as nearly as possible, either by quoting them

* Spring's Diquisitions, p. 47, 48. It is not the design of the author to accept this challenge, in behalf of the amiable *Dr. Tappan*, whose memory is precious to those who knew him best; but the above passage was introduced to show how sincerely and firmly one, who stands second, if not first on the list of able and pious Hopkinsians, could assert the Calvinism of his theory. It will not even be insinuated, that *Dr. Tappan* was or was not a Calvinist. He considered himself one; but, in relation to the main doctrine of his controversy concerning the means of grace, most Calvinists will allow that *Dr. Spring* had the right side, and proved himself the strongest in argument.

verbatim, or by giving an epitome of their sentiments, in their own expressions. To avoid the charge of misrepresentation, when any author is quoted, his ancient mode of spelling, and even his ungrammatical construction of sentences, have been retained. Lest it should be thought that the writer translated the works of Calvin and Witsius to suit his own purpose, he has used Norton's translation of the "Institution," and the common rendering of the "Economy of the Covenants." The quotations from "*Witsii Exercitationes in Symbolum*," were necessarily rendered into English, by the writer, because he could find no translation of that work.

In the first column of the Contrast may be found the doctrines of Calvin ; in the second, the collateral doctrines of ancient and modern confessions, or of distinguished individuals of the Calvinistic school : in the third the opinions of Hopkins, chiefly extracted from his System of Divinity : and in the fourth, the collateral propositions or reasonings of some of the most able writers, who call themselves, and are called, Hopkinsians. Calvin and his followers are arranged on the first page ; and on the next page, in opposing ranks, stand Hopkins and his adherents.

Instead of the publications of individuals, confessions of Hopkinsian churches would have been introduced, had any such public standards been found. These churches are commonly of the congregational order, and almost every pastor, if he dislikes the form of his predecessor, by the consent of his people, forms for himself a short confession of faith, to be used in the admission of persons to sealing ordinances.

It is not pretended, that all the ancient confessions, which are introduced into this work, are orthodox in all points. It is sufficient that they are Calvinistical upon the subjects, concerning which there is a debate between the friends of Calvin and Hopkins. One principal design in taking copious extracts from them, was, by exhibiting a harmony of public standards of faith, to show the extensive spread of Calvinism, and the general agreement of all the reformed churches, in all the leading doctrines of Christianity. To those who cannot procure these Confessions, it is hoped that this work will prove not only a contrast

between truth and error, but a valuable harmony of public standards of doctrine.

So far as it was practicable, the work has been divided, not only into chapters, but sections, that the heads of agreement or opposition, might be easily distinguished. The heads of *agreement*, which have found a place here, were necessary to give a connected view of each system. Without an exhibition of some fundamental principles, which both parties admit, and from which one or the other wanders, it would be difficult to oppose any thing more than fragments of systems. At the bottom of many pages the reader will find explanatory notes, and at the end of the chapters, long notes, which will give him a general view of the mode of reasoning which is adopted by the opponents. Since the notes are some of them founded upon the Calvinistical system, and some of them on the Hopkinsian theory, they will tend to make the contrast more complete.

It is proper here, to state, that no personal reflections are intended, and that the gentlemen whose works may be thought to suffer by the contrast are distinguished for talents and piety. It will not follow, however, that they may not be erroneous; or that John Calvin, who published his Institution, when only twenty-five years of age, was not in the vigour of youth, more scriptural in doctrine than they. No disrespect is intended by the author, when he says, in the language of Elihu, whose words were not censured by the Holy One, "great men are not always wise, neither do the aged understand judgment." He would render to each his due; and he knows that while they are opposed, they are to be respected. No individual of them is charged with supporting every doctrine which appears under the caption of Hopkinsianism; nor is the Saint of Newport made answerable for the metaphysical speculations which have taken their origin from his writings. Hopkins would have recoiled from what is now considered the perfection of his system. In like manner, many divines who maintain one or two principles of Hopkinsianism, utterly disclaim the body of divinity with which these members are connected. At the same time, it is believed, that the first principles of Hopkinsianism being granted, he who would be consistent with himself, must subscribe to the sentiments of

the Massachusetts Missionary Magazine before it was united with the Panoplist, and acknowledge Dr. Emmons to be the prince of philosophers.

Most reasoners do not admit all the legitimate inferences which might be drawn from their own premises. It is well they do not. The writer has no disposition to accuse those persons, whose errors are opposed, of wilfully dishonouring God and his testimony of grace. Neither would he attribute to them the inferences which they disclaim. When one of the same school, however, has taken the principles of a former writer, and openly avowed the inductions to be legitimate ; we may say, that the foundation and superstructure, in our opinion, correspond ; while one must answer for laying the corner stone, and the other, for what he has built on it.

Should any class of men say, that they are impeached in the following work ; the writer has forewarned them that he has simply charged to individuals what they have individually written. If any writer has been misrepresented, it will be a matter of regret to the author, when convinced of the fact ; and he pledges himself to make, so far as possible, reparation.

For the doctrines which are approved in this work, the author holds himself accountable to the ecclesiastical judicatories of the church to which he belongs. If any sentiment is supported, or any doctrine condemned, contrary to the Presbyterian Standards, he refuses not to answer for his writings, and abide the decision of those brethren to whom he is bound to submit in the Lord.

The whole work is committed to the public, with an earnest wish that it may prove beneficial to all who shall read it ; and especially to those who think themselves either Calvinists or Hopkinsians, while they understand neither one system nor the other.

A.
CONTRAST,
BETWEEN
C A L V I N I S M
AND
HOPKINSIANISM.

CHAPTER I.

OF DIVINE REVELATION.

CALVIN,

AND

OTHERS.

1. GOD reveals to all moral agents, in some manner, so much knowledge of himself and their duty as to render them inexcusable for their sins.

1. The same doctrine is taught in the *Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 1. sec. 1.* Con. R. D. C. Art. 2. and of the Protestant French churches, A. D. 1559.*

Calvin's Institution, Book 1.

ch. 3, passim.

2. "To attain to God the Creator, it is needful to have the scripture to be our guide." "Therefore not in vain he hath added the light of his word, that thereby he might be known to salvation."

2. A revelation is necessary to give that knowledge of God, and of his will, which is essential to salvation.

Con. P. C. U. S. p. 1. Con. R. D. C. Art. 2. Say. Plat. p. 13. and Con. C. Scot. ch. 1. sec. 1.

Inst. B. 1. ch. 6. sec. 1.

3. The commonly received books of the Old and New Tes-

3. The same doctrine is taught in the *Con. P. C. U. S.*

* The characters *Con. P. C. U. S.* are used for the Confession of the Presbyterian Church in the United States of America: *Con. C. Scot.* for the Confession of the Church of Scotland, composed by the Assembly of Divines at Westminster, A. D. 1643, and approved by the General Assembly of the Church of Scotland, A. D. 1647; which is now the standard, so far as the articles of faith are concerned, of all the different denominations of Scotch churches in America. *Say. Plat.* denote the confession of faith, called the Saybrook Platform, which was adopted by the churches in Connecticut, in New-England, A. D. 1708, printed 1710, and re-printed under the inspection of the General Association, in 1810. This was a copy of the Savoy Confession, which was adopted, by a general synod, convened in Boston, A. D. 1680. The Westminster Confession had been previously assented to, in 1648, by the unanimous vote of the Elders and Messengers, from the churches in Massachusetts, convened in Cambridge. *Con. R. D. C.* signify the Confession of the Reformed Dutch Churches, which was adopted by the Synod of Dortrecht, in 1619, and is now the standard of the Reformed Dutch Churches in America.

CHAPTER I.

OF DIVINE REVELATION.

HOPKINS,

AND

OTHERS.

1. It appears from the 51, 52, & 53 pages, Vol. 1, of *Hopkins' System of Divinity*, that he was of the same opinion.
1. "The bare light of nature discovers only the supremacy of the Creator, and the dependence of creatures."
*Emmons' Ser. p. 27.**
2. "If mankind were without all the light and advantages of a revelation, and traditions which originate from it, they would not pay any regard to an invisible, supreme being, or entertain any belief, or notion of such a being; but would in every sense, "live without God in the world."
Syst. Vol. 1. p. 55.
2. The essential difference between virtue and vice may be known by those who are wholly ignorant of God."
Emmons, p. 63.
- "Men are capable of judging what is right or wrong, in respect to the divine character and conduct."
Emmons, p. 65.
3. Dr. Hopkins proves the same scriptures to be divine, from the credibility of the pen-
- "Moral subjects as irresistibly obtrude upon the conscience, as visible objects do upon the eye. And a man can no more avoid seeing and believing moral truths, than he

* In all the quotations from *Emmons*, reference is made to his volume of sermons, "On some of the first principles and doctrines of true religion," printed at Wrentham, Massachusetts, A. D. 1800. It will be found upon a careful examination of the following pages, that Dr. Emmons is strictly Hopkinsian in most of his sentiments. He has taken the leading doctrines, which are exhibited in the system, for his guide in matters of faith; and undauntedly pursued them, regardless of consequences. What Dr. Hopkins commenced, he has carried to perfection; and what that excellent man taught *confusedly*, he has inculcated in language too plain to be misunderstood. Of the two writers, the one of Franklin is certainly to be preferred, because he is more systematical in his arrangements, more thorough in his investigations, and more precise in his language, than the one of Newport. Dr. Emmons is a metaphysician who does not flinch!

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taments are the word of God, *p. 4 and 5. Say. Plat. p. 15. Con. C. Scot. p. 28 and 29. Con. R. D. C. Art. 3, 4, 5 and 6.* Also, which was written under the plenary inspiration of the Holy Ghost; and which is proved to be of divine origin, by the antiquity, dignity, unity and excellence of the writings; by the integrity of the writers, miracles, prophecy, history, and more especially by the inward testimony of the spirit.

Inst. B. 1. ch. 7 and 8.

4. The scriptures are the only rule of faith and practice. By them we are to try every spirit. "The Spirit of Christ is given, not to guide men without the scripture, but according to the scripture." The Spirit and the written word must "go hand in hand."

*Inst. B. 1. ch. 9.**

4. "The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence, may be deduced from scripture."

Con. P. C. U. S. p. 6. Con. C. Scot. p. 30. Say. Plat. p. 16. Con. R. D. C. Art. 5. And all the ancient Protestant Confessions.

* Much is said by the Hopkinsians, about the *right and wrong in the nature of things*; but Calvin considered the *command of God* to be the only foundation of *right*. His sentiments appear to have been the same with those expressed by that distinguished philologist, JOHN HORNE TOOKE, in his "Diversions of Purley." "RIGHT," he says, "is no other than *RECT-um*, (*regitum*) the past participle of the Latin verb *regere*," from *rego*, to *rule*. Hence *right* signifies, *that which is ruled or ordered*. "Thus, when a man demands his *RIGHT*; he asks only for that which it is *ordered* he shall have. A *right* conduct is that which is *ordered*." "The *right* road is, that *ordered or directed* to be pursued (for the object you have in view) To do *right* is, to do that which is *ordered* to be done. To be in the *right* is, to be in such situation or circumstances as are *ordered*." In a religious view, therefore, that alone is *right*, which God has *ordered* us to perform. How then, can any pretend that the *nature of things* constitutes *right and wrong*? So far as the nature of things reveals what God has

HOPKINS,

AND

OTHERS.

men, profane history, miracles, prophecy, the light which the Old and New Testaments reflect on each other, the care of Jews and Christians to preserve the sacred writings, the harmony which subsists between all the parts, and the Godlike contents of the whole volume.

Syst. Vol. 1. Part. 1. ch. 1.

4. "This is a complete, unerring and perfect rule of faith and practice, and the only rule. This being understood and believed, is sufficient to make men wise unto salvation; and we have no warrant to believe any religious truth, unless it be revealed, or can be supported by the Holy Scriptures; and this is the only rule of our duty."

System, Vol. 1. p. 45.

can avoid seeing natural objects, when both are placed before his mind with equal plainness."

Emmons, p. 77.

3. "The divine Spirit suggested every word and thought to the holy penmen."

Emmons' Ser. 2.

4. There is an essential difference between right and wrong in the nature of things, which does not depend upon the divine will, which God cannot destroy without destroying the nature of things; and which all moral agents are capable of discerning without a revelation: therefore, "there is a propriety in every man's judging for himself in matters of morality and religion."

Emmons' Ser. 3.

enjoined upon man, so far it exhibits the difference between right and wrong, which are entirely dependent on the will of God. When we apply *right* to God, we cannot intend that he has a superior, or is *commanded* by the nature of his creatures. We say, "God has a *right*, and God is *right*, or *RIGHT-eous*." We intend, that he might with propriety act upon such moral principles as he has *commanded* us to regard; or that his dealings are analogous to those which he has enjoined upon his rational creatures. He is *right* or *RIGHT-eous*, when he acts according to his own rule. His perfections may also be said, figuratively, to *require*, or *command* a certain course of conduct; and in this sense, the attributes of Jehovah are to him the *rule of right*. "Shall not the judge of all the earth *do right*?" Will not God speak the truth, fulfil his promises, and do good? Will he not obey the laws prescribed by his own character? Will he not conform to those moral rules, by which he has required his offspring to regulate their conduct?

CALVIN,

AND

OTHERS.

5. The natural powers of the mind, as well as the affections of the heart are so corrupted, that men cannot savingly understand the scriptures without a divine illumination of the understanding, as well as a renovation of the heart.

Inst. B. 1. chap. 4, 5, 6.

6. It is our crime, that "we want natural power," to "climb up unto the pure and clear knowledge of God," by the reading of the scriptures.

Inst. B. 1. ch. 5. sec. 14.

7. The written revelation is now completed, and other revelations are not to be expected.

Inst. B. 1. ch. 9.

5. The same doctrine is taught, in the *Con. C. Scot. ch. 1. sec. 6. and ch. 10. sec. 1. Say. Plat. p. 16 and 41. Con. P. C. U. S. p. 7, 54, 199 and 349. Con. R. D. C. Canon 3. Art. 1.*

The latter confession of *Helvetia* teaches, that the understanding has suffered such a depravation as to render illumination necessary to the discernment of divine truth.

6. By "a due use of the ordinary means," the learned and the unlearned might obtain a sufficient understanding of the scriptures.

Con. C. Scot. ch. 1. sec. 7. Con. P. C. U. S. p. 8. Say. Plat. p. 17.

7. The confessions say the same. *Con. C. Scot. ch. 1. sec. 6. Say. Plat. p. 16. Con. P. C. U. S. p. 6 and 7.*



CHAPTER II.

OF GOD.



CALVIN,

AND

OTHERS.

1. "There is one indivisible divine essence, which is unbegotten, absolutely of itself and without beginning."

Inst. B. 1. ch. 13. sec. 25.

1. There is but one only, living and true God, say all *confessions*. That there is a God we know by the creation, preservation and government of

HOPKINS,

AND

OTHERS.

5. Men are under no *natural* or *mental* incapacity of savingly understanding the scriptures: they merely want a *right disposition of heart* to discern what they are perfectly able to understand.

Syst. Part 1. ch. 1. and Part 2. ch. 4.

6. It is our crime, that we do not savingly understand the scriptures, because we have the natural ability, but want the disposition.

System, Part 1. ch. 1.

7. The same says Dr. Hopkins:

5. "The Pagans, and even little children know the nature of virtue and vice, and are able to perceive the essential difference between truth and falsehood, justice and injustice, kindness and unkindness, obedience and disobedience, as well as their parents, or any other persons, who are acquainted with God and the revelation of his will."

Emmons, p. 64.

6. Men are criminal for not understanding the word of God; because it is an exhibition of the difference of right and wrong in the nature of things, which difference they have natural conscience to perceive.

Emmons' Ser. passim.

7. And Dr. Emmons, the same.

CHAPTER II.

OF GOD.

HOPKINS,

AND

OTHERS.

* 1. That there is one uncreated, eternal God, may be proved, from the existence of ourselves and other things; from the *manner* of our own existence and of other visible things;

1. "The bare possibility of the world's *beginning* to exist, amounts to a demonstration, that it *did begin* to exist; and the bare possibility of its beginning to exist, *by a cause*,

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OTHERS.

The being of God may be proved, from our own existence : *B. 1. ch. 1. sec. 1.*

from the existence of all things around us : *B. 1. ch. 5. sec. 1.*
and from his impressions on the minds of men. *B. 1. ch. 3.*

the universe ; but more clearly by " his holy and divine word." *Con. R. D. C. Art. 2.*

2. God is immutable and without passions.

*Inst. B. 1. passim.**

2. God is immutable, and without passions.

Say. Plat. p. 19. Con. P. C. U. S. p. 12 and 160.

3. There is an excellence, a beauty and glory, in God's *natural* as well as *moral* perfections. " He hath in all his works graven certain marks of his glory." There is a *glory of his power* and intelligence, displayed in the creation of the heavens, even to those who are ignorant of his holiness. " Wherefore the author of the epistle to the Hebrews doth very well call the ages of the world, the spectacle of invisible things Heb. ii. 3. For that the so orderly framing of the world serveth us for a mirror, wherein we may behold God, who is otherwise invisible.

3. The perfection of God constitutes his excellence ; and his excellence consists in the union of all that constitutes the character of God. Jehovah is the proper object of reverence, obedience and love, because he is " infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute ; working all things according to the counsel of his own immutable and most righteous will, for his own glory ; most loving, gracious, merciful, long-suffering,

* Calvin treats not so much systematically, as practically of the attributes of the Godhead ; but it may be clearly gathered, that his sentiments were perfectly accordant with the Confessions of Faith in the reformed churches. In one place, or other, he speaks of every *natural* and *moral* attribute ; or of all the perfections which are now enumerated under these two heads ; for Calvin appears to have worshipped the undivided character of the Godhead.

HOPKINS, . AND OTHERS.

and from the existence of such amounts to a demonstration, that a book as the bible. *there was some cause of its be-*

Syst. Part. 1. ch. 2. ginning to exist ;” and this cause of the beginning of all created things is God.

Emmons, p. 16.

2. God has no passions like those of men : no affections inconsistent with the eternal and unchanging disapprobation of sin, and love of holiness.*

Syst. Vol. 1. p. 85. 2. God is possessed of affections, which change as the objects of those affections change. Emmons, p. 115 and 118. “ It is the design of prayer to move God.”

Emmons, p. 487.

3. “ The infinite excellence, beauty and glory of God, consist wholly in his moral perfections and character.” These are comprehended in holiness ; and “ the whole of true holiness, or the moral excellence and perfection of God, is comprehended in love ;” or in *moral exercises* of good will. These *exercises* have their *objects*, and therefore all the *moral perfection* of God consists in the acts of his will, which regard himself and all other beings, according to the nature and fitness of things. *Syst. Vol. 1. p. 68, 69, and 82. This*

3. “ It is well known, that goodness is the sum and comprehension of all moral excellence.” *Emmons, p. 23. “ Benevolent affections form the moral beauty of the divine character. God is love. In this alone consists his moral excellence. His independence, almighty power, and unerring wisdom, are mere natural perfections ; but his benevolent feelings are moral beauties. Benevolence appears virtuous and amiable in any moral agent.” The passages of scripture which ascribe affections of love, hatred, anger, and de-*

* Upon the subject of the *natural* perfections of the Deity, Dr. H. agrees with Calvin, that God is necessarily existent, infinite in understanding, wisdom and power, eternal, immutable, invisible and incomprehensible. In vol. 1. p. 63, he gives such intimations as would lead one to think his notions of the *moral* attributes *peculiar* ; and assures us, that all who receive his sentiments upon this subject, will assent to his whole system of religious truth.

CALVIN,

AND

OTHERS.

For which cause the prophet assigneth to the heavenly creatures a language that all nations understand, for that in them there is an evident testification of the Godhead."

B. 1. ch. 5. sec. 1.

The Godhead is manifested to excite admiration, holy fear, confidence, hope, love. Because he is the fountain of all good things, we should desire to cleave to him.

B. 1. ch. 2. sec. 2. and ch. 3.

Goodness moved God to creation.

B. 1. ch. 5. sec. 5.

God's will, and not the nature of things, is the law of divine action. "It is great wickedness to inquire of the causes of the will of God; since it is the cause of all things that exist, and worthily so ought to be. For if it have any cause, then somewhat must go before it, whereto it must be as it were connected; which it is unlawful once to imagine."

Inst. B. 3. ch. 23. sec. 2.

abundant in goodness, and truth, forgiving iniquity, transgression and sin, the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty."

Con. C. Scot. ch. 2. sec. 1.

Con. P. C. U. S. ch. 2. sec. 1.

Say. Plat. ch. 2. sec. 1.

The glory of God's power, wisdom and goodness was the end of the creation. The glory of God's power, wisdom, goodness and mercy, is the end of the works of Providence. The glory of God's grace, was the end of election; and the glory of his justice, the end of reprobation. To glorify himself is the end of all his works; and to glorify God is the chief end, and happiness of man.*

All the Confessions.

* The Confessions say nothing of disinterested love in the Godhead. The Calvinists, however, suppose, that *disinterested* must mean, that the person who loves has either *some* interest or *no* interest; for, in every moral action, the agent must be either interested or *un*-interested. God they cannot suppose to have been *un*-interested, or, *not* interested, in his works. Interest, in man, may be according to moral law, or contrary to it: and that interest, of a personal nature, which the law allows, is *self-love*; and is a duty: while a regard to personal interest, contrary to law is *selfishness*; and is sin.

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AND

OTHERS.

holiness, or love of God is universal, infinite, *disinterested** benevolence, which necessarily includes the love of complacence in all goodness, a regard to being in general, opposition to all which is opposite to itself, even to all self-love, or selfishness; wisdom to design and promote the greatest good, justice to punish self-love, truth, mercy, grace, compassion, patience, forbearance, wrath; and absolute, uncontrollable sovereignty.

Syst. from 68 to 89 p. of Vol. 1.

light to God, are not figurative, but ought to be taken in a literal sense. *Emmons, p. 114, 115.* "Since all the affections of the Deity are only different modifications of pure, disinterested benevolence, they admit of a constant and perfect gratification; and since he is able with infinite ease to attain every desirable object, his affections are always gratified, and always afford him a source of complete and permanent felicity." *Emmons, p. 116.* "God loves and hates with all his heart, with all his mind, and with all his strength. In the view of this subject, we may discover what it was, which moved God to the work of creation."

Emmons, p. 120. Williams' Ser. p. 142.

* This word forms no inconsiderable part of the Hopkinsian system. It is repeatedly applied to God as well as men. *Disinterested love*, the defenders of the word say, is directly opposed to *self-love*. Do they intend that a due regard to self is sin? By no means. Again, they say that *disinterested love* consists in the preference of a *greater public*, to a *less private* good. The Calvinists ask, "How can you apply this term to God? Does he act from any other motive than a love of himself?" The Hopkinsians answer, "God is himself the greatest good; and therefore he loves himself, *not for his own sake*, but because he is the greatest good; and this is not self-love, but *dis-interested benevolence*." Hence they say, that it was not self-love which actuated the Deity in creation: but to promote his own happiness he made all things, because it was required by disinterested benevolence, that he should supremely gratify the most perfectly benevolent BEING in existence.

CALVIN,

AND

OTHERS.

4. "Now if any man inquire the cause whereby he both was once led to create all these things, and is now moved to preserve them; we shall find that his *alone goodness* was that which moved him to it."

Inst. B. 1. ch. 13. sec. 5.

"But we must keep modesty, that we draw not God to yield cause of his doings, but let us so reverence his secret judgments, that his will be unto us a most just cause of all things."

Inst. B. 1. ch. 17. sec. 1.

5. There is one divine essence, subsisting in three distinguished, but not divided persons, the Father, the Son, and the Holy Ghost, to each of which appertains some incommunicable property.

Inst. B. 1. ch. 13. sec. 2 and 6.

4. "God hath all life, glory, goodness, *blessedness*, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, not deriving any glory from them, but only manifesting his own glory, in, by, unto, and upon them."

Con. P. C. U. S. ch. 2. sec. 2.

Say. Plat. ch. 2. sec. 2. Con. C. Scot. ch. 2. sec. 2.

"God is all-sufficient in himself."

Con. of Helvetia.

"By whom we confesse and beleeve all things in heaven and earth, as well visible as invisible, to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence, to such end, as his eternall wisdome, goodnesse, and justice, hath appointed them, to the manifestation of his glory."

Con. C. Scot. A. D. 1581.

5. The Father, Son, and Holy Ghost are one God, in three persons, of incommunicable properties, not divided, nor intermixed, but co-eternal, co-essential and co-equal.

Con. R. D. C. Art. 8. Con. P.

C. U. S. ch. 2. sec. 3. Con. C. Scot. and Say. Plat. ditto. Not one of the confessions speaks of *society* in the Godhead, or of *friendship* between the three, which constitute *one mind*.

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AND

OTHERS.

4. God's *happiness* consists in his holy exercises, "so that it is not strictly true, that creatures add nothing to the enjoyment or happiness of God, even his essential happiness; and that he would have been as completely blessed for ever, as he really is, had there been no creatures." He can be said to be *independently* happy, in this sense alone, that he has power to do all his pleasure.

Syst. Vol. 1. p. 89, 90.

5. The one God exists in three distinct *subsistences* or persons; and it is highly probable, "that this distinction of *three in one*, is that in which the most happy and perfect *society* consists, in which *love* and *friendship* is exercised to the highest perfection, and with infinite enjoyment and felicity."

System, Vol. 1. p. 97, 104. and Vol 2. p. 244.

4. "Consider the source of the divine blessedness. God is love, and all his happiness flows from the perfect gratification of all his benevolent feelings. But these could never have been completely gratified, without displaying all his perfections in the work of creation. God being from eternity all-sufficient and infinitely benevolent, must have had an infinitely strong propensity to exert his omnipotent power in the production of holiness and happiness. Hence it was morally impossible, that he should have been perfectly blessed, without devising and performing the work of creation."

Emmons, p. 120.

5. The Father, Son, and Holy Ghost are *three distinct agents*, or persons: and the divine blessedness *arises from* the perfect *state of society* which subsists between the three, and the *perfect satisfaction which each feels in the conduct of each*, while it is the office of one to create, of the second to redeem, and of the third to sanctify.

Emmons, p. 90, 104 and 107.

CALVIN, AND OTHERS.

6. "The Father is of none, the son is of the Father, and the Spirit is of both."

B. 1. ch. 13. sec. 18.

"We teach that there is but one essential God, and therefore that the essence as well of the Son as of the Holy Ghost is unbegotten. But for so much as the Father is in order first and hath of himself begotten his wisdom, therefore rightfully it is above said that he is counted the original and fountain of all the Godhead."

B. 1. ch. 13. sec. 25.

7. "When we give foreknowledge to God, we mean that all things always have been and perpetually do remain under his eyes."

B. 3. ch. 21. sec. 5.

6. "The Son is eternally begotten of the Father; the Holy Ghost, eternally proceeding from the Father and the Son."

Con. P. C. U. S. p. 16 and 163.

Church of England, Art. 2 and

6. Say. Plat. ch. 2. sec. 3. Con.

C. Scot. ch. 2. sec. 3. and Con.

R. D. C. Art. 8. See also the

Nicene creed, and that of St.

*Athanasius, A. D. 333.**

7. With God, foreknowledge and predestination are simultaneous.

Con. P. C. U. S. p. 17, 25, and

166. Con. C. Scot. and Say. Plat.

ch. 3. sec. 1 and 2.

* The 3d chap. of "*the latter confession of Helvetia*," contains the sum of Calvinistic doctrine upon this subject. "We nevertheless beleieve and teach, that the same infinite, one, and indivisible God is, in persons, inseparably and without confusion distinguished into the Father, the Son and the Holy Ghost, so as the Father hath begotten the Son from everlasting, (the Son is begotten in an unspeakable manner) and the Holy Ghost proceedeth from them both, and that from everlasting, and is to be worshipped with them both. So that there be not three Gods, but three persons consubstantiall, coeternall, and coequall, distinct as touching their persons, and in order, one going before another, yet without any inequality." The Con. of Basil, Bohemia, France, England, Auspurge and Wirtemberge teach the same.

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6. Dr. H. thinks those who speak against the eternal filiation of the Redeemer censurable.

Syst. Vol. 1. p. 447.

6. "We feel constrained to reject the eternal generation of the Son, and the eternal procession of the Holy Ghost."*

Emmons, p. 103 and 104.

7. The foreknowledge of God, is, in the order of nature subsequent to predestination.

Syst. Vol. 1. p. 110. T. Williams' Sermons, p. 111.

7. By knowing himself, God "must necessarily know all possibilities." "Besides this he must know his own designs, which is properly termed foreknowledge."

Emmons, p. 21.

* "To suppose, that the Son, with respect to the divine nature, was begotten of the Father, and that the Holy Ghost proceedeth from the concurrence of the Father and the Son, is to suppose, that a Trinity of persons is not founded in the divine nature, but merely in the divine will. For, on this supposition, if the Father had not pleased to beget the Son, and the Father and Son had not pleased to produce the Holy Ghost, there could have been no Trinity of persons in the Godhead. Besides, this opinion sets the Son as far below the Father, as a creature is below the Creator; and sets the Holy Ghost as far below the Son, as he is below the Father; or, rather, it makes the Holy Ghost the creature of the creature." *Emmons, p. 103, 104.*

CHAPTER III.

OF THE DIVINE DECREES.

CALVIN,

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1. There is an eternal divine determination, which respects all beings, actions and events.*

B. 1. ch. 16, and B. 3. ch. 22.

1. "God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."

Con. P. C. U. S. p. 16. Say, Plat. p. 21. Con. C. Scot. ch. 3. sec. 1.

2. "The will of God is so the highest rule of righteousness, that whatsoever he willeth, even for this that he willeth it, it ought to be taken for righteous. When, therefore, it is asked, why the Lord did it, it is to be answered, because he willed it. But if thou go further in asking *why* he willed it, thou askest some greater and higher thing than the will of God, which cannot be found."

Inst. B. 3. ch. 23. sec. 2.

2. According to his decree, God "made heaven, earth, and all other creatures of nothing, *when he saw it fit and convenient*, and gave to every one his being, forme, and divers offices, *that they might serve their Creator* : and he doth now cherish, uphold, and governe them all, according to his everlasting providence and infinite power ; and that to this end, *that they might serve man, and man might serve his God.*"

Con. of Belgia, Art. 12. A. D. 1566.

3. "Predestination we call the eternal decree of God,

3. "It is not consistent with the perfection of God to ascribe

* CALVIN'S PREMONITION. "First, therefore, let this be before our eyes, that to covet any other knowledge of predestination than that which is set forth by the word of God, is a point of no less madness than if a man should have a will to go by an impassable way, or to see in darkness." "Let us willingly abstain from the searching of that knowledge, whereof the excessive coveting is both foolish and perilous, yea, and deadly." *B. 3. ch. 21. Sec. 2.*

CHAPTER III.

OF THE DIVINE DECREES.

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1. Dr. H. adopts the definition of the Assembly of Divines. "The decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory, he hath foreordained whatsoever comes to pass."

Syst. Vol. 1. p. 106.

2. The decrees of God are *sovereign and unchangeable*, but not *arbitrary*; or not "determined and fixed without any reason why he should purpose and decree as he has done, rather than the contrary, or otherwise." They have originated in moral goodness, or disinterested benevolence; and are designed to promote the greatest good of being in general.

Syst. Vol 1. p. 107 and 114.

3. The decrees particularly respected, 1. The *Works of creation*. These are all such as God saw most suitable to promote the greatest good. 2. The *character of moral agents*. 3. The *election* of a definite

1. "If the author of nature be a Being of perfect wisdom, he must have formed all his purposes from eternity. He could not have *begun* to operate, in a single instance, before he had determined the nature, number, duration, and end of all his works. And by determining all his own conduct, he must have necessarily determined the conduct and character, and final state of all his intelligent and accountable creatures. The doctrine of decrees, in its largest extent, necessarily results from the being and perfections of God. Hence all, who acknowledge themselves to be the creatures of God, are constrained to believe, that he hath decreed every thing respecting them, through every period of their existence."

Emmons, p. 28 and 29.

2. The decrees of God are all *sovereign*; but still he decrees from a benevolent purpose.

Emmons, p. 391, 400.

3. God decrees what moral agents he will make, for what end he will make them, what

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whereby he had it determined by himself what he willed to become of every man. For all are not created to like estate : but to some eternal life, and to some eternal damnation was fore-appointed. Therefore as every man is created to the one or other end, so we say that he is predestinated either to life or death." *B. 3. ch. 21. sec. 5.* There is an election of nations to privileges, and of individuals to an interest in Christ, unto salvation.

B. 3. ch. 21 and 22 passim.

to him general and indeterminate decrees, which were to receive any determination or certainty from men. We read, *Acts ii. 23. of the determinate counsel of God*, but never of a general and indeterminate decree." *Witsius' Econ. Cov. B. 3. ch. 3 sec. 8.* Witsius approves of the saying of Beza, that, "because all things are present to God, and that what God has decreed to be future, shall certainly come to pass ; therefore God is said to have done from eternity, what is revealed to us in its appointed time."

Witsius' Econ. B. 3. ch. 3. sec. 18.

4. The decree of election* consists, in the Father's giving to

4. In the decree of election, "God having freely chosen un-

* The Calvinistic doctrine of election includes the idea of a *particular atonement*: the Hopkinsian doctrine excludes it. The latter supposes, that in the order of nature, the decree of atonement was prior to election. God determined to send his Son into the world, to obey and suffer, in reference to the dishonoured law, that a way might be opened for the escape of all sinners from eternal condemnation. The way being already prepared, by the atonement, the decree of election comes in, saying, "a chosen people shall be made willing to escape from sin and hell, through the door of the atonement, which is already opened ; and being chosen through, as well as to sanctification, shall be united to Christ in felicity and glory." The Calvinistic doctrine reverses this order. It supposes, that, according to the order of nature, in the everlasting covenant of redemption, God first decreed to give his Son a definite number of sinners, and then predestinated him to make atonement for them. The decree of election must certainly precede the means used to redeem and save a chosen people. It looks upon the sinner in his pollution, ordains his salvation, and provides all the necessary means. "The beginning and first source of all grace is election, both of Christ the Saviour, and of those to be saved by him. For even

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number of men and angels to everlasting happiness; and, 4. The *reprobation* of a definite number of men and devils.*

Syst. Part. 1. ch. 4.

4. In the *decree of election*, a definite number of persons, were predestinated to the possession of such a moral character as would display divine *mercy* in their pardon through the atonement made to the law; and by regeneration to the possession of such holiness as shall unite them to Christ, and render them the proper objects of everlasting love.

Compare Syst. Part 1. ch. 4. with Part 2. ch. 4. p. 174 and 175.

character they shall possess to answer this end, and that he will then treat them according to their moral character.

Emmons, p. 391, et passim.

4. The decree of election consists in God's determining who shall repent, believe, come to Christ and be saved.

Williams' 5th Sermon.

Christ was chosen of God, and by an eternal and immutable decree, given to be our Saviour; and therefore is said to be "fore-ordained before the foundation of the world." 1 Pet. i. 20. And they whom Christ was to save were given to him by the same decree. John xvii. 6. They are said to be "chosen in Christ." Eph. i. 4. That is, not only *by Christ as God*, and consequently the elector of them; but *also in Christ as Mediator*, and on that account, *the elected*, who by one and the same act, was given to them to be their HEAD and LORD, and at the same time they were given to him to be his members and property, to be saved by his merit and power, and to enjoy communion with him." *Witsius' Economy, B. 3. ch. 4. sec. 2.*

The decree of election, therefore, is the foundation of the atonement, justification, effectual calling through faith to spiritual life, sanctification, preservation, and the end of all, the glorification of God by the glorification of ransomed rebels.

* "In *forming characters*, God exercises neither justice nor injustice. In the creation of moral agents and in the *formation* of their characters, God exercises his sovereignty. He has a right to create as many rational beings, and to give to every one such natural faculties, and such a moral character as he pleases." He forms the unholy character, that he may damn the person who possesses it, for the promotion of the greatest good. *Williams, p. 192, 193.* Where now is the regard to the *fitness of things*?

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the Son, Christ Jesus, a definite number of our fallen race, to be atoned for by his blood, sanctified through the purchased influences of the Spirit, and thus *chosen in him* to eternal life.

Inst. B. 3. ch. 24. sec. 5, 6.

5. "That therefore which the scripture clearly sheweth, we say, that God by eternal and unchangeable counsel hath once appointed whom in time to come he would take to salvation, and on the other side whom he would condemn to destruction. This counsel as touching the elect, we say is grounded upon his free mercy without any respect to the worthiness of man, but whom he appointeth to damnation, to them, by his just indeed, and irreprehensible, but also incomprehensible judgment, the entry of life is blocked up."

B. 3. ch. 22. sec. 7. and ch. 23. sec. 8.

6. "I say with Augustine, that they are created of the Lord, whom he without doubting knew that they should go

to life a certain number of lost mankind, for the glory of his rich grace, did give them, before the world began, unto God the Son, appointed Redeemer, that, upon condition he would humble himself so far as to assume the human nature, of a soul and a body, unto personal union with his divine nature, and submit himself to the law, as surety for them, and satisfy justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually by means of his own appointment, applied in due time to every one of them."

Con. C. Scot. p. 447.

5. "The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice." *Say. Plat. ch. 3. sec. 7. Con. C. Scot. ch. 3. sec. 7. Con. P. C. U. S. p. 21.*

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5. The *decree of reprobation* consists in God's ordaining a definite number to the possession of a reprobate character, and the punishment, which is both meet for them, and suitable to display the divine *justice*.

Syst. chapters on Decrees, Providence and Election.

5. The decree of reprobation consists in God's determining to fit a definite number of mankind for eternal damnation. This is "the counter part to the doctrine of election." *Emmons, p. 392, 393. Williams, p. 207.* "The salvation of immortal souls must be in a state of uncertainty, unless God has formed a purpose respecting their salvation. There is no reason to suppose that God ever acts, without designing to act." "If God has not decreed who shall be saved, he could not foreknow who would be saved. And then the most important of all events must have been unknown to God. And if God does not foreknow the most important of all events, what reason is there for believing that he knows any thing? A denial of the divine decrees respecting the salvation of immortal souls, denies the essential attributes of Jehovah."

Williams, p. 101, 111.

6. Love actuated the Deity in all his decrees; and he will save "as many as he possibly can," consistently with his regard to the public, or greatest good.

Life of Hopkins, passim, written by himself, and published by Dr. West, and Syst. Vol. 2. p. 167.

6. God saves as many, and damns as few as he can, consistently with his knowledge and love of the greatest good.

Emmons, p. 396, and Williams, p. 156.

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into destruction: and that it was so done because he so willed: but why he willed, it is not our part to ask a reason of it, who cannot comprehend it: neither is it meet that the will of God should come down into controversy among us."

B. 3. ch. 23. sec. 5.

7. The decrees were not formed in consequence of any foresight of sin or holiness, in the reprobate or elect.

B. 3. ch. 22. sec. 11. and B.

3. ch. 24. sec. 11, 12, 13, 14.

8. The works of creation and providence are the execution of the decrees.

B. 1. ch. 5.

7 "God hath from the beginning, freely, and of his meere grace, without any respect of men, predestinated or elected the saints"

Latter Con. Helvetia, ch. 10. French Con. Say Plat p 23. Con P. C. U S p. 19. and Con. C. Scot ch. 3 sec. 5. Witsius' Economy, B. 3 ch. 4. sec. 24.

8 All the confessions of the Reformed churches agree that the decrees are executed by creation and providence; and that *means* as well as *ends* are predestinated.*

* The Calvinists conceive, that man is so blind in his understanding, so corrupted in his affections, and so completely dead to all good, that God need not exert a positive influence to create more sin in him, in order to his reprobation. They would rather say, that if God does not bestow his grace, the sinner is already under the sentence of condemnation: if God does not sanctify him completely, corruption will rage and reign even to eternal damnation. When God's gracious will prevents our will from having its course, then we are saved; but when God says concerning any one, "he is joined to idols; let him alone: I am weary with repenting; my Spirit shall no longer strive with him," then the sinner is carried along, by the current of his own propensities, to the bottomless abyss. Cast a lifeless body into the water above the cataract of Niagara. You need not apply your hand to propel it down the precipice. A *living* person would require your aid to make effectual resistance, and escape the brink of ruin; but the natural course of the floods will bear the *dead* to the gulf, and grind them, on the rocky bed, to atoms.

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7. "The elect are not chosen to salvation, rather than others, because of any moral excellence in them, or out of respect to any foreseen faith and repentance."

Syst. Vol. 2. p. 174.

8. God began to execute his decrees, by the creation, and he continues his work by providential government. *Syst. Vol. 1. p. 224 and 243.* Both the *means* and *ends* are predestinated in every event.

Syst. passim.

7. "There can be no more reasons to induce God to save the righteous at the day of judgment, than there were to induce him in eternity to decree that they should be saved. Nor can there be any more reasons to induce God to destroy the wicked at the day of judgment, than there were in eternity to induce him to decree that the wicked should be destroyed." *Williams, p. 136, 221.*

CHAPTER IV.

OF CREATION.

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God created all things which exist, by the immediate agency of his power, according to the design of his wisdom, and for the purposes of his goodness. The question, why did not God make the world before? is impertinent, "and well did that pious old man speak, who when a wanton fellow did in scorn demand of him, what God had done before the foundation of the world, answered that he builded hell for curious fools."

B. 1. ch. 14. sec. 1.

Having formed the earth and its inhabitants, in the space of six days, rather than instantly, for our instruction, he made the first man, of the dust of the earth. Angels were previously made. To the animal body of man, God joined an *immortal*, but created *soul*, of two constituent parts, *understanding*, or *mind*, and *heart*, or *will*. The *soul* is immaterial and can exist in a separate state from the body. It is called a *spirit*, when considered as disjoined from the body.

The image of God in which Adam was created, consisted, not in the erect form of his bo-

"It pleased God the Father, Son and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness and true holiness, after his own image, having the law of God written in their hearts, *and power to fulfil it*; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change."

Con. C. Scot. ch. 4. Con. P. C. U. S. p. 23, 24. Say. Plat. ch. 4.

"We believe that God created man out of the dust of the earth, and made and formed him after his own image and likeness, good, righteous and holy, *capable in all things to will*, agreeable to the will of God." *Con. R. D. C. Art. 14.*

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OF CREATION.

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God spake the whole creation into being, from nothing, with infinite ease. He formed angels and men, and it is very improbable that there are any other orders of created beings. The creation of the world from chaos, was emblematical of the new creation out of confusion and moral darkness. The gradual increase of light and order, was emblematical of the dawn and rising of the *Sun of righteousness* upon the moral world.

Six days were employed in the creation, to divide our time, and give us an example of holy rest on the Sabbath. The six days were also emblematical of the six thousand years of the preparatory work of redemption, antecedent to the seventh millennium, or sabbath in the age of the world and church. The question, why was not the creation begun sooner? is impertinent and absurd.

Adam was made of the dust, in the latter end of September; when the fruits were prepared for his use; and Eve was taken out of his side, to intimate the relation which should subsist between the sexes. Man was

To the *works of creation*, usually enumerated by divines, Dr. Emmons has added *holiness* and *sin*. He says, "it is agreeable to the *nature* of virtue, or *holiness*, to be *created*. The volitions or moral exercises of the mind are virtuous or vicious, *in their own nature*, without the least regard to the *cause*, by which they are produced." "I may further observe, that holiness is something which has a real and positive existence, and which not only *may*, but *must* be *created*."

Adam before and after the fall, in his understanding had the *natural* image of Jehovah; but it was a *MORAL IMAGE*, particularly referred to when God said, "let us make man *in our image, after our likeness*." *Adam's heart* was so created as to resemble the *heart of God*; or his *moral exercises*, which were of a benevolent nature were *created* in him.

His primitive rectitude consisted in the *nature* of his *choice*, and not in any *power* to *choose*, or "power of free will," for this he never had. "Such a dependent creature could no more

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dy, or beauty of his face, but chiefly in a clear understanding, affections framed according to reason, senses governed in right order, and soundness of all his parts. "Though the principal seat of the image of God was in the mind and heart, or in the soul, and powers thereof, yet was there no part of man, not so much as his body, wherein did not some sparks thereof appear." There was a perfection of powers, as well as wisdom and holiness. He had understanding to discern good from evil, and *power* of free-will, whereby he might have attained to eternal life.

Inst. B. 1. ch. 5 and 15.

"Man, in his state of innocence, had freedom, and *power to will* and to do that which is good and well pleasing to God ; but yet mutably, so that he might fall from it."

Con. C. Scot. ch. 9. Say. Plat. ch. 9. sec. 2. and Con. P. C. U. S. p. 51. "God of the slime of the earth created man, after his image, that is to say, good, just, and holy, who had power by his own free will, to frame and conforme his will unto the will of God." *Con. of Belgia.* "Man was before his fall, upright and free, who might both continue in goodness, and decline to evil."

Latter Con. of Helvetia. "He made our first parents, Adam and Eve, the root of mankind, both upright and *able to keep the law* written in their heart."

Con. C. Scot. p. 446 "Man was created of God, just, wise, indued with free will, adorned with the Holy Ghost, and happy."* *Con. of Wertemberge, ch. 4.*

* "He is as holy, wise and good in *creating* unholy beings as he is in creating holy beings. That God *creates* unholy as well as holy beings, is evident from his own words. He says, "I form the light and create darkness ; I make peace and create evil ; I, the Lord, do all these things." *Williams, p. 193.*

It remains still to be *proved*, that *evil* here means any thing more than that *natural evil*, which God brings upon the wicked, to punish them. "Shall there be *evil* in the city," such as pestilence, "and the Lord hath not done it ?"

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made a *moral agent*, capable of produce his own volitions, than *moral exercises*, through the his own existence." "It is in agency of the Deity upon his vain to attempt to account for heart: these were all benevolent, disinterested, or holy; and the first sin of the first man, by in this consisted the image of the instrumentality of second God, in which he was created. causes." "It is extremely difficult to conceive, how he It was a *moral image*. His should be led into sin, without heart was love. the immediate interposition of

Syst. Part. 1. ch. 5. the DEITY. Emmons' Ser. 12.*

* Dr. Hopkins asserts in like manner, that holiness and sin are a part of the *creation* of God. The principal part of ch. IV. Part I. of his System, is devoted to the support of this doctrine. "Who does not now see that God may determine, order and *cause moral evil* to take place, and in this sense, *create* it, consistent with his infinite holiness and goodness, if this be necessary for the greatest good of the whole, both moral and natural; yea, that God could not be infinitely wise and good, if, on this supposition, he did not order and *cause* it to take place?" *Vol. I. p. 186.*

Those persons, who are so unguarded in expression, as to say, that God is the author of sin, or creator of moral evil, would do well to remember an anecdote, which has found its way to this side of the Atlantic. It conveys in a parabolical manner very severe reproof.

An elderly gentleman, it is said, was seated at the door of his country mansion, near the Land's End, when he saw a ghastly, grim, black personage crossing his manor. "Stop, stop, you black monster, and give an account of yourself. How came you here?"

I am leaving the country, let me pass unmolested.

"Whither do you betake yourself? Tell me, or you cannot pass."

I am going to New-England; let me go, and I will never return.

"But stay, sir, are you not his Majesty's subject? Why, then, do you quit the kingdom?"

I am dissatisfied with my residence here; for if any evil is done in either of the three kingdoms, it is charged to my account; but in New-England men charge all their sin upon their Maker. Having thus spoken, he pulled off his cap, and girded high around him his sable robe. The long ears and cloven foot made the inquisitive lord of the manor shrink back with horror. Away fled the Devil to the sea coast. What form he assumed, when he engaged his passage, and while on his voyage, is not related; but it is thought that he entered New-England in the form of a lean, bald-headed, philosophical Arminian, who obtained a country parish, became very studious, and published heresy under the specious title of Calvinism.

CHAPTER V.

OF PROVIDENCE.

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As the decrees of God are universal, extending to all beings, actions, and events, so the Providence of God is universal, and extends as much to a sparrow, as the government of the world.

Inst. B. 1. ch. 16 and 18.

Those things, which, in respect to man are said to happen, do not take place by fortune or chance.

B. 1. ch. 16. sec. 8, 9.

“ They who give any thing to fortune, do bury the providence of God, by whose secret counsel all successes are governed. Things without life, although each of them have their natural property planted in them, yet do not put forth their force, but so far as they are directed by the present hand of God ; which is proved by the sun ;” which regularly rises, but stood still for the space of two days, and whose shadow went back on the dial by the divine command.

B. 1. ch. 16. sec. 2, 3.

According to WITSIUS, the decrees of God are sovereign, eternal and immutable ; and divine providence is co-extensive with the divine counsels. “ We deny that any decree of God depends on a condition : if the thing decreed be suspended on a condition, the condition itself is at the same time decreed.”

“ If any decree of God could be changed, it would be because God either would not or could not effect the thing decreed, or because his latter thoughts were wiser or better than his first : all which are injurious to God. You will answer ; God indeed, wills what he has decreed to be done, but on condition the creature also wills it, whose liberty he would no wise infringe. I answer, is God so destitute either of power, or of wisdom, that he cannot so concur with the liberty of second causes, which he himself gave and formed, as to do what he wills, without prejudice to, and consistently with their liberty ?”

Economy of Covenants, B. 3. ch. 4. sec. 25.

“ God the great Creator of all

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“ Divine providence consists in preserving, directing and governing, all creatures and things which are made ; or in taking the most wise and effectual care of them, so as to make them answer the end for which they are created.”

Syst. Vol. 1. p. 243.

God upholds all things by a *continued creation*, and governs the material system by exerting his energy, according to stated rules, or fixed laws. When God acts upon any being in an unusual manner, or so as to counteract or interrupt his fixed laws of nature, that providence is called a *miracle*. *Syst. Vol. 1. p. 244.* “ In the exercise of this divine providence, some events take place by the more *immediate energy* and *agency* of God ; and others by the instrumentality and agency of creatures, and by various mediums, and what are called second causes. But in all the events of the latter kind, the divine hand, *power* and energy, is as really and as much concerned and *exerted*, and is really as evident, and as much to be acknowledged, as if no instru-

“ Divine Providence consists in God’s agency.” “ Providence is in its nature always the same, let the events produced be what they may. It is always the divine *agency*.”

Massachusetts Missionary Magazine : edited by several distinguished divines of that state.

“ The happiness of God *depends* upon his effecting what he desires and chooses. What God desires and chooses, he desires and chooses with all his heart and soul, with all his mind and strength. He ever perceives what he *ought* to desire and to choose, respecting every creature and every event. And his desire and choice respecting every thing is wisest and best. In proportion to the strength of the divine desires, and the wisdom and rectitude of the divine choice, must be the pleasure of God in gratifying his desires, and his satisfaction in effecting his chosen purposes.” “ God clearly and fully perceives the end from the beginning. He has sufficient wisdom to form the best purposes, and to devise, and

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“ Solomon doth easily reconcile the purposes of men with the providence of God. For as he laugheth to scorn their folly, who boldly do undertake any thing without the Lord, as though they were not ruled by his hand ; so in another place he speaketh in this manner: ‘ The heart of man purposeth his way, but the Lord doth direct his steps ;’ meaning that we are not hindered by the eternal decrees of God, but that under his will we may both provide for ourselves, and dispose all things belonging to us.”

B. 1. ch. 17. sec. 4.

“ The doctrine concerning God’s providence, doth not establish Stoical destiny, but excludeth heathenish fortune and chance.”

“ The providence of God doth not abolish but establish the means, by leaving the end only certain to itself, to us uncertain.”*

B. 1. ch. 17. sec. 4.

things, doth uphold, direct, dispose, and govern all creatures, actions and things, from the greatest even to the least, by his most wise and holy Providence, according to his infallible fore-knowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness and mercy.”

Con. C. Scot. ch. 5. sec. 1.

Con. P. C. U. S. p. 25. Say.

Plat. p. 26. Con. R. D. C. Art.

13. “ We believe that all things, both in heaven and in earth, and in all creatures are *sustained* and *governed* by the providence of this wise eternall and omnipotent God.” “ Wherefore we condemn the Epicures who denie the providence of God, and all those, who blasphemously affirme, that God is occupied about the poles of heaven, and that he neither seeth nor regardeth us, nor our affaires.”

Latter Con. Helvetia.

“ Nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.” *Con. C.*

Scot. ch. 3. sec. 1. Con. P. C. U.

S. p. 17. Say. Plat. p. 21.

* The pious, “ neither for the time past will murmur against God for their adversities, nor lay upon him the blame of wicked actions, as Agamemnon in Homer did, saying, *I am not the cause, but Jupiter and fate;*

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ment, agent, or second cause were used, or had any concern in the matter. Because the creature or the instrument, has no power to act or effect any thing, independent of God, or which is not given to him by God. And is in the hand of God, as the ax or saw is in the hand of the workman. This is the light in which divine revelation every where represents the providence of God."

Syst. Vol. 1. p. 146, 147.

"All power is in God, and all creatures which act, or move, exist and move, or are moved in and by him."*

Syst. Vol. 1. p. 244.

employ the best means for effecting his designs." "He declares, 'the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.' God *causes* every creature, every action, every volition, every desire, and every event to be what he pleases and what he decrees."

Williams, p. 139, 140, 141,

142.

The providence of God could not extend to moral agents if they were not acted upon; nor regulate moral actions if they were not produced by a positive influence of the Deity.

Emmons' 9th Ser. et passim.

'Contingent or uncertain events may be conjectured, but cannot be foreknown.'

Mass. Miss. Magazine.

nor yet, again, as carried away with destinies, will they by despair throw themselves into destruction, as that young man in Plautus, who said, "Unstable is the chance of things: the Fates drive men at their pleasure: I will get me to some rock, there to make an end of my goods and life together." Neither yet, (as another did) will they pretend the name of God to palliate and cover their own mischievous actions; for so saith Lyconides, in another comedy, 'God was the mover: I believe it was the will of the Gods; for if it had not been their will, I know it should not so come to pass.' *B. I. ch. 17. Sec. 3 of Calvin's Inst.*

* The Calvinists consent to the proposition, that all *physical motion* takes place by the *physical power* of God. If a stone falls, or rolls on an inclined plain, God *moves* it. If a thousand wheels revolve in some complicated machines, God *moves* each one. But *thought* and *volition* are improperly compared to *mechanical motion*. The Calvinists are, therefore, of opinion, that God does not govern moral actions by a mechanical application of

CHAPTER VI.*

OF MORAL LAW, OBLIGATION, ACTION AND CHARACTER.

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| <p>1. The will of God is the moral law of man; and from his being a creature, the property of God, results his obligation to obey. "They consider not that true religion ought to be framed according to the will of God, as by a perpetual rule: and that God himself abideth always like himself, and is no imagined apparition or fancy, that may be diversely fashioned</p> | <p>1. "The <i>moral law</i>† is the declaration of <i>the will of God</i> to mankind, directing and <i>binding</i> everyone to personal, perfect and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the</p> |
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power to excite motion. They attribute to his providence higher praise, than could be derived from the regulation of machines. Before they will suppose God to regulate moral beings, as an artificer manages the hands of a clock, they will assert, that God rules, that man is ruled; that God is sovereign, that man is free; and then freely confess their ignorance of the *mode* of divine operation.

* It is granted by all Calvinists and Hopkinsians, that the providence of God has respect to all the conduct of every accountable creature; to the first sinful volition of the angel who first rebelled, to the lapse of man, and all the subsequent actions of Adam and his posterity. But *how* does the divine providence respect the moral actions and character of angels, devils and men? This is an important question. Much is said, on *one* side, at least, about the *manner* of providential government. Before we can treat of this subject, we must examine into the nature of moral action, which is the object of this divine controul. Moral action is said to regard a moral law, in consequence of a moral obligation, and to constitute the character of the elect and the reprobate. It seemed necessary, therefore, to introduce a chapter upon these topics, in this place, to prepare the way for an exhibition of that part of the two systems, which relates to the providence of God in the formation of moral character.

† See note A. at the end of this chapter.

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OF MORAL LAW, OBLIGATION, ACTION, AND CHARACTER.

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1. The moral law is the rule of right and wrong, which is founded on the reason and nature of things. *Syst. Vol. 1. p. 290, and Vol. 2. p. 68.* "This law did not, strictly speaking, make it their duty to exercise and express this love; but required and commanded it, because *it was their duty.*" *Syst. Vol. 1. p. 251.* "This necessarily supposes a rule of right, or that there was a right and wrong in moral character and conduct: and that God did and could not but require or command that which is morally right, and forbid the contrary." *Syst. Vol. 1. p. 260.* This law required nothing but right exercises, or love to God and our neighbour. *Syst. Vol. 1. p. 289.*

1. "Every thing has a nature which is peculiar to itself, and which is essential to its very existence. Light has a nature, by which it is distinguished from darkness. Sweet has a nature by which it is distinguished from bitter. Animals have a nature by which they are distinguished from men. Men have a nature by which they are distinguished from angels. Angels have a nature by which they are distinguished from God. And God has a nature by which he is distinguished from *all* other beings. Now such different natures lay a foundation for different obligations; and different obligations lay a foundation for virtue and vice in all their different degrees. As virtue and vice, therefore, *take their origin* from the nature of things; so the difference between moral good and moral evil is as immutable as the nature of things, from which it results. It is as impossible in the nature of things, that the essential distinction between virtue and vice should cease, as that the essential distinction between light and dark-

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after every man's liking." *Inst.* fulfilling, and threatening death upon the breach of it."

B. 1. ch. 4. sec. 3.

Larger West. Cat. Q. 93.

"God gave to Adam a law,

"Forasmuch as thou art his creature, therefore thou art of right subject to his authority."

Inst. B. 1. ch. 2. sec. 2.

They who regulate their conduct by any thing but the revealed law of God, worship an unknown God, and are by Christ's mouth, John iv. 22. pronounced guilty.

B. 1. ch. 5. sec. 12.

as a covenant of works, by which he bound him, and all his posterity to personal, entire, exact and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it." *Con. P. C. U. S. p. 90.*

Con. C. Scot. ch. 19. sec. 1. and

Say. Plat. p. 62. with this addition, "God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil, as a covenant," &c. &c.

God gave man the moral law, and made him capable of performing it.

Heidelbergh Cat. Q. 9.

God expressed his will by the moral law; and man before the fall was able to keep it.

Latter Con. Helvetia. ch. 9

and 12.

2. Moral obligation results from a right to command. *Con. C. Scot. ch. 2. sec. 2. Con. P. C. U. S. ch. 2. sec. 2. and Say.*

Plat. ch. 2. sec. 2. Larger Cat.

Ques. 99. "God manifests his sovereignty, as being Jehovah, the eternal, immutable and al-

"Now whereas the Lord giving a rule of perfect righteousness, hath applied all the parts thereof to his own will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligently to be observed as the wantonness of man's mind is more ready to devise now and then divers sorts of worshipping to gain his favour withal."

B. 1. ch. 8. sec. 5.

The law requires conformity in thought and action as well as affection.

B. 1. ch. 8. sec. 6.

2. "Now when thou hearest judgment universally named in the difference of good and evil,

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With this moral law, man, ness, bitter and sweet should being made a moral agent, capable of discerning the right and wrong in the nature of things, was not made acquainted by revelation ; nor was he formally put under it, because that was entirely needless. *
Syst. Vol. 1. p. 261. cease. These distinctions do not depend upon the bare will of the Deity ; for so long as he continues the nature of things, no law or command of his can change light into darkness, bitter into sweet, nor virtue into vice." *Emmons, p. 62 and 63.*

2. Moral obligation, therefore, results from the right and wrong in the nature of things, from natural powers to discern this moral fitness, and from the possession of natural faculties to love it. *Syst. Part 1. ch. 4, 7 and 8. passim.*

2. "As moral agents we are capable of knowing the relation in which we stand to our Creator and moral governor, and how he ought to treat us." "But the truth is, we are as capable of knowing, when God's treatment of us is just and right, as when a creature's is so." *Mass. Miss. Magazine, Vol. 3. p. 347.* God has given

* Calvin admits that God has planted so much knowledge in the minds of men that they are inexcusable. They have, he says, "a certain conscience of good and evil," or so much of the law written on their hearts, that their conscience either accuses or excuses them before God. "Therefore the end of the law natural is, that man may be made inexcusable. And it shall be defined not improperly thus ; viz. That it is a knowledge of conscience which sufficiently discerneth between just and unjust, to take away from men the pretence of ignorance, while they are proved guilty by their own testimony." *Inst. B. 2. ch. 2. sec. 22.* This knowledge, however, he does not consider an uncorrupted relique of the fall, but the gift of God.

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think it not very sound and perfect judgment."

* *Inst. B. 2. ch. 2. sec. 24.*

"Our understanding is altogether impotent and blind except it be by grace illuminated not once but continually in every divine and heavenly thing which we have to learn."

B. 2. ch. 2. sec. 25.

3.† "To extend the power of man to the commandments of the law, hath indeed long ago begun to be common, and hath some speciousness; but it proceeded from most rude ignorance of the law. For they that think it a heinous offence, if it be said that the keeping of the law is impossible, do rest forthwith upon this most strong argument, that else the law was given in vain."

B. 2. ch. 5. sec. 6.

mighty God; having his being in and of himself, and giving

being to all his words and works," and "*therefore we are bound to take him for our God alone, and to keep all his commandments.*" *Larger Cat. Q. 101.* "*Because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.*"

Shorter Cat. Q. 44.

3. Complete inability to obey the law, produced by the apostacy, does not release any man from moral obligation. *Larger Cat. Q. 94, 95, 149. Shorter Cat. 39, 40 and 82. Say. Plat. Con. C. Scot. and Con. P. C. U. S. ch. 7. sec. 3, and ch. 19. sec. 2.*

* "Now it is easy to understand what is to be learned by the law, that is, that as God is our Creator, so of right he hath the place of Father and Lord, and that by this reason we owe to him glory, reverence, love and fear." *Inst. B. 2. ch. 7. sec. 2.*

† "Neither may we pretend this excuse that we want power, and like wasted debtors are not able to pay. For it is not convenient that we should measure the glory of God by our own power: for whatsoever we be, he always remains like to himself, a lover of righteousness, a hater of wickedness. Whatsoever he requireth of us, (because he can require nothing but that which is right) by bond of nature we must of necessity obey: but that we are not able is our own fault." *Inst. B. 2. ch. 7. sec. 2.*

How natural imbecility became a crime is exhibited in the chapter on the apostacy,

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This same writer, however, says, when speaking of infants, "persons may be moral agents, and sin without knowing what the law of God is, or of what nature their exercises are; and while they have no consciousness that they are wrong."

Syst. Vol. 1. p. 339.

all men a natural conscience, unimpaired by the fall, which enables them to judge between right and wrong. *Emmons, Ser. 8.* "If we were not capable of judging of his treatment of us, we should not be the proper subjects of his moral government."

M. M. Mag. Vol. 3 p. 347.

3. Natural inability, however produced, releases the subject of it from moral obligation.†

Syst. Vol. 1. p. 341. et passim.

3. "If men were not moral agents, or were destitute of natural ability to keep the divine commands, they would be incapable of moral action. It is not possible for men to be disobedient, except they have the natural ability to be obedient. For the commands of God never exceed the natural ability of man."*

Spring's Disquisitions, p. 11.

* See note B. at the end of this chapter.

† "It is not of creation but of the corruption of nature that men being made bond-slaves to sin, can will nothing but evil. From whence cometh this want of power which the wicked would gladly pretend, but upon this, that Adam of his own accord made himself subject to the tyranny of the Devil? Hereupon, therefore, grew the corruption, with the bonds whereof we are holden fast tied, for that the first man fell from his Creator." *Inst. B. 2. ch. 5. sec. 1.* The Calvinists say, that although man has lost his power to obey, yet God has not lost his right to command; any more, than a creditor loses his right to demand payment and hold the written obligation, because the voluptuous debtor has actually become a bankrupt, and has not a dollar in the world.

In opposition to this representation, Dr. Smalley, who is very far from yielding assent to all the extravagant notions of Dr. Emmons, but who does not accord with Calvin, says, "it is to be observed for clearing up this

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"Wherefore let this proportion of our strength with the commandments of God's law be no more enforced, as if the Lord had measured the rule of justice, which he purposed to give in his law, according to the rate of our weakness." "The Lord commandeth those things that we cannot do, that we may know what we ought to ask of him." "Faith obtaineth that which the law commandeth, yea, the law therefore commandeth that faith may obtain that which was commanded by the law." "Again let God give what he commandeth, and command what he will."

B. 2. ch. 5. sec. 7.

4. Before the fall man had, not merely *the capability of being the subject of volitions*, but *the power of choice*, in relation to both good and evil.

Since the fall man has the *power of willing evil only*, until God by the supernatural

4. "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good."

Before the fall he had *power to will* and to do both good and evil. Since the fall he has only the *power of willing* and doing evil, until he is *enabled*, by grace. *Say. Plat. Con. C. Scot. and Con. P. C. U. S. ch. 9. sec. 1, 2, 3, 4. Also, Con. R. D. C. Art. 14.* The same doctrines are taught in the *Confessions of England, France, Helvetia, Basil, Bohemia, Belgia, and Augsburg.*

subject, that there are *two very different kinds of inability*; so different that the *one*, however great, does not lessen moral obligation in the least; whereas the *other*, so far as it obtains, destroys obligation, and takes away all desert of blame and punishment entirely. These two kinds of inability, as I hinted, have commonly been distinguished, by calling one a *natural*, and the other a *moral* inability. Which distinction may be briefly stated thus: *Moral inability* consists only in the want of a heart, or disposition, or will, to do a thing. *Natural inability*, on the other hand, consists in, or arises from, want of understanding, bodily strength, opportunity, or *whatever may prevent*, our doing a thing, when we are willing, and strongly enough disposed and inclined to do it. Or in fewer words, thus: whatever a man

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4. Moral action consists in *voluntary exercises, or choice*. Whoever has *choice*, without any reference to the *cause* or *efficient agent* of that choice, is a *moral agent*. Herein consists man's *freedom* that his *choice* is a *choice*; or his *will* is a *will*. Although he be not the cause, original mover, or efficient agent of the choice, yet it is *his*, being produced in him.

Syst. Vol. 1, ch. 4.

4. "A moral action is an exercise of the will, or heart of man. For the heart of man is the only source of moral exercise. It is the heart of man which God requires; and with the heart we obey or disobey the divine commands." "In other words, a moral action is a volition of a moral agent; and not any animal, intellectual, visible or external motion. For the law of God, which is the only standard of moral exercise, requires the heart."

Spring's Disquisitions, p. 54.

"The heart consists in voluntary exercises; and voluntary exercises are moral agency."

Emmons, p. 337.

could not do, *if he would*, in this, he is under a *natural* inability; but when all the reason why one *cannot* do a thing, is because he does not choose to do it, the inability is only of a *moral* nature."

"Some account for God's suspending our salvation upon impossible conditions, and condemning men for not doing what it is not in their power to do, by observing, that we *lost our power by the fall*. Our present weakness and blindness was brought upon us as a righteous punishment for the disobedience of Adam; and God, they say, has not lost his right to command, because man by his own folly and sin, has lost his ability to obey. That is, we ought, it is our present real duty to exert, not only all the strength we actually *have* but all we *should have had*, had it not been for the original apostacy. But to this it will be objected, that we never reason and judge in this manner, in any other case. We do not think those who have lost their eyes, are still to blame for not seeing; or those who have lost their reason for not understanding."

"It must, I think, be granted, that we do generally suppose a man's present duty cannot exceed his present strength, suppose it to have been impaired by what means it will."

Smalley on moral inability, Ser. 1.

God, say the opposers of this last representation, has not suspended man's salvation upon any condition which he can, or ever will perform. The atonement is the only *condition* on which is suspended the sinner's sal-

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influences of his spirit, gives him ability to choose good.

B. 1. ch. 15. sec. 8. B. 2. ch. 2. sec. 6, 7, and 8.

5. 6. and 7. Whatever constituted that image of God, which Adam possessed before the fall is called holiness. *B. 3. ch. 3. sec. 9.* This is not restored to us at once. *Ibid.* Sin is any want of conformity to, or opposition of the will of God; and does not always imply advised malice and frowardness. *B. 2. ch. 2. sec. 25.* "There never was any work of a godly man, which if it be examined by the strict judgment of God, but will be condemned." *B. 3. ch. 14. sec. 11.* "The best work that can be brought forth by them, is always sprinkled and corrupted with some uncleanness of the flesh, and hath as it were some dregs mingled with it."

B. 3. ch. 14. sec. 9. and B. 4. ch. 15. sec. 10.

The natural man is wholly corrupted in all the faculties of

5. *Holiness* consists in entire conformity to the image of God. *Larger Cat. Q. 17. and Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 4. sec. 2.* "Sin is any want of conformity unto, or transgression of the law of God." *Larger Cat. Q. 24. Shorter, Q. 14.* Sin is either original or actual. *Larger Cat. Q. 25. Shorter, Q. 17 and 18.*

6. Every action of an unrenewed man is entirely sinful; and the best actions of a believer, "are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment."

Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 16. sec. 7 and 5. "We can do no work but what is polluted by our flesh, and also punishable." *Con. R. D. C. Art. 24.*

7. The character of an unregenerated person is this; *he is a sinner by nature and practice* of a saint this; *he is a sinner saved by grace*, whose very

vation. It is God who gives the principle, the ability, the exercise of faith, and promises that those who receive this gift, who believe, who are made alive, shall be saved.

Fallen man has the power of sinning, and for the exercise of it, he will be punished; while it still remains true, that grace alone gives the ability to please God. "Can the Ethiopian change his skin? or the leopard, his spots? Then may ye also do good, who are accustomed to do evil." "Neither can a corrupt tree bring forth good fruit." "Can the fig-tree bear olive berries?"

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5. Virtue and vice, or sin and holiness are predicable of nothing but *moral actions*.

*Syst. Vol. 1. p. 129.**

6. Every moral action is either perfectly holy, or perfectly sinful. That is a *good* or holy moral act or choice, which is conformed to the moral law, and may be resolved into disinterested benevolence. That is an evil moral action which is direct hostility to the moral law, and may be resolved into hatred of it, or which is the same, into self-love, or supreme selfishness.

Syst. Vol. 1. Part 1. ch. 4. and Part 2. ch. 4.

5. Sin is a wrong choice or volition. Holiness is its opposite; a right choice or volition. Nothing else is sin; nothing else holiness.

Spring's Disquisitions, p. 16 and 17.

6. "1. Is not sinfulness a sinful act of the will? 2. Is not goodness a good act of the will? 3. Is the same identical act of the will both a holy and a sinful act? 4. Is a holy volition a sinful volition? If then sinfulness is a sinful volition; if holiness is a holy volition; and if the same identical volition cannot be holy and sinful both, does it not inevitably follow that holiness and sin are never mixed in the same volition? If this is not demonstration, I will thank Mr. T. to point out the fallacy."

Spring's Disquisitions, p. 179.

* "As the law requires love, and nothing but *love*, it may be determined with great certainty that sin consists in that which is contrary to that love which the law requires, be it what it may. There can be no neutral moral exercises, which are neither conformable to the law of God, nor contrary to it; therefore every exercise of the heart of a moral agent, which is not agreeable to the law of God, is contrary and opposed to it. It must also be observed, and kept in mind, that sin, as does holiness, consists in the motions or exercises of the heart or will, and in nothing else. Where there is no exercises of heart, nothing of the nature of moral inclination, will or choice, there can be neither sin nor holiness." *Syst. Vol. I. p. 344.* Of course, it is as suitable to speak of a sinful horse, as of a sinful human nature, or of the criminality of wanting original righteousness.

* Hopkins' System abounds with such violations of the laws of the English language, for which the writer of the Contrast is not accountable.

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his soul, so that he is a *sinner by nature*. This is his character. When the work of regeneration has been commenced, and he has some saving knowledge of God, and some freedom of will to good, he is of a mixed character. When the image of God shall be completely restored, he will possess a perfect character.

Inst. B. 4. ch. 15. sec. 11. and B. 4. ch. 15. sec. 10, 11, 12. et passim.

righteousnesses are as filthy rags: of a glorified saint this; *he is perfectly restored to the image of God?* and is immutably free to the choice of good only.

Say. Plat. Con. C. Scot. Con. P. C. U. S. ch. 6. sec. 3. ch. 16 and 17. ch. 9. sec. 5.

8. Although no man has ability to keep the moral law, yet, it is of use to show us the will of God, exhibit our duty and obligations, convince us of our sinful pollution and disability, humble us under a sense of our sin and misery, awaken our consciences to flee from the wrath to come, drive us to Christ, excite our gratitude to him for obeying in our stead, and render the accursed inexcusable.*

Larger Cat. Q. 95, 96, 97. Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 19. sec. 5, 6.

* The whole of the Heidelberg Catechism is founded upon this view of the moral law. It teaches, that by the moral law we are convinced of our misery; and thence are directed to seek deliverance by the Redeemer. Calvin's views of the law were the same. He proves, that the observing of the law is, since the fall, utterly impossible: *B. 2. ch. 7. sec. 4.* That the ceremonial law was given to nourish the hope of Christ until his coming: and that the ten commandments were also given to prepare men to seek Christ. *B. 2. ch. 7. sec. 1, 2.* He says there are three uses of the moral law. 1, To restrain the unrenewed and the reprobate. *B. 2. ch. 7. sec. 10, 11, 12.* 2, To show us the righteousness which God will accept, that we being convinced of sin, imbecility, and accursedness may be moved to seek that perfect righteousness in Christ. *B. 2. ch. 7. sec. 7, 8, 9.* 3, To

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7. The *moral exercises* of a *moral agent*, constitute his *moral character*, according to which God will punish or reward him through eternity. The unrenewed sinner's character is *perfectly bad*, because he has no love ; the believer's character is a *mixed character*, because sometimes he obeys and sometimes disobeys the law ; while the character of the saints in glory and of the holy angels is *perfectly good*.

Syst. Part 2. ch. 4. sec. 13 and 14.

7. Bad men have none but perfectly-sinful exercises. The character of the Christian in this life is imperfect, because of the *inconstancy* of his *perfectly holy* volitions, and because every intermission between good exercises is filled with *perfectly sinful volitions*. In heaven, the saints will love *constantly*, and thus be *constantly perfect* in holiness.

Emmons' 18 and 19 Sermons, and a Sermon on the death of Mr. Lewis, by the Rev. Holland Weeks.

promote the progression of believers in holiness. *B. 2. ch. 7. sec. 14.* According to the Hopkinsian System, the law is of use : 1, As a motive in view of which God produces the selfish choice of escaping punishment, and thus restrains the wicked, who are not restrained by a *principle* of fear, because there is no such thing : 2, As a rule of duty, to show men how much they have *ability*, but no *disposition* to do, and how much wilful rebellion will be pardoned in them, if God ever forgives their sins : 3, As a standard of right according to which God creates in his people here, interchangeably, a perfect conformity and a perfect opposition, according to the nature of their volitions. But God cannot make men willing to be saved by any convictions of guilt or danger. *See the 10th chapter of this Contrast, on Effectual Calling.*

NOTE A.

OF THE ORIGIN OF LAW.

LAW, says J. H. Tooke, (*Diversions of Purley*, Vol. 2. p. 6) is merely the past tense, and past participle of a Gothic and Anglo-Saxon verb, which signifies any thing *laid down*, as a rule of conduct. In the same manner, the English word *just*, is the past participle, *JUST-um*; from *jubere* to *command*. *Right*, it has already been proved, signifies, something *ruled*, or *ordered*. Hence, “to have *right* and *law* on one’s side is, to have in one’s favour that which is *ordered* or *laid down*. A *right* and *just* action is, such a one as is *ordered* and *commanded*. A *just* man is, such as he is *commanded* to be, who observes and obeys the things *laid down* and *commanded*.” “If *right* and *just* mean *ordered* and *commanded*, we must at once refer to the *order* and *command*; and to the *authority* which *ordered* and *commanded*,” for before there can be any thing *right*; there must be one to *rule*, or *order*.

Diversions of Purley, p. 1. to 13. Vol. 2..

When we anglicize the Latin words *just-um* and *rect-um*, by omitting the termination *um*, the very etymology of our language proves the incorrectness of the position, that “the difference between right and wrong is independent of the divine will.” Had God given no commands to men, there would have been nothing *right* or *wrong* in our conduct, so far as it relates to him. Now, any thing *laid down* for a rule of conduct, may be *right* in our own eyes, but it is wrong, in the view of Heaven, if not divinely ordered. To this view of the subject, it may be objected, that *just* and *right* are applied to the character and conduct of Jehovah, who has no superior to command him. It is answered, that God *commands* his creatures to render to every one what is due; and because God does the same, when speaking of himself to men, he declares that he is *just*. He *orders* us to be holy, merciful and kind, and because all his ways are holiness, mercy and kindness, it is said that *his way is right*. *Right* and *just*, like many other expressions, are figuratively applied to that God, who commands all, and is commanded by none. Jesus Christ is

called the *Just One*, (Acts iii. 14. and vii. 52. and xxii. 14) and the "Just God, and Saviour," (Isa. xlv 21.) because he fulfilled all righteousness, and actually *obeyed the law*, conforming to all which was *ordered* concerning him.

Let Christians, then, speak of the law of the Lord, and leave it for heathens to argue from the nature and fitness of things. It better becomes them, than a minister of Jesus, to say, that virtue and vice are not dependent upon the *will* of Jehovah.



NOTE B.

OF NATURAL AND MORAL ABILITY.

This same writer says, *p.* 183, that "as there is a wide difference between natural good and moral good, and between natural evil and moral ; so there is a wide difference between natural ability and moral ability. And if we do not carefully mark the distinction between them, we shall blend and confound things which differ, and grope in the dark, instead of communicating light. Then ; what is natural ability ? *Natural ability is the intellectual, and bodily strength of man to perform every action which God requires of him.* Ability relates to action : and all men according to this acceptation of the word, are able to perform what God requires. For, God is infinitely reasonable in his requirements. It is as much impossible for God to require more of us than we have intellectual and corporeal strength to perform, as it is for him to be unjust. There is a perfect correspondence between the commands of God, and the natural ability of the subjects of his command." On *page* 9, he says "though the heart of man be wholly depraved, it does not follow that his intellectual and animal exercises are depraved any more than his finger nails : for they are not of a moral kind." And hence he infers, that neither bodily action, nor the exercises of reason, judgment and conscience are holy or sinful. His whole controversy with Dr. Tappan is designed to show, that God requires nothing but holy *moral* action, and in no case demands, without this, intellectual or bodily exercise. Yet it is *intellectual and bodily strength*

which affords man such *natural* ability as renders him a *moral* agent, and binds him to obedience by *moral* obligation.

To such reasoning the Calvinists reply ; what have *intellectual* and *bodily strength* to do with *moral action* ? There is something illogical in your sweeping the cords, back and forth, from *natural ability* to *moral action*, and from *moral ability* to *natural action*. You may thus charm, with the music of words, but will not convince the man of sound mind. We agree with you, that “ability relates to action ;” and that there must be a *correspondence* between the commands of God and man’s ability ; and also, between the *nature of the ability* and the *nature of the action* ; to render the sinner, according to *your* system, a subject of moral government. The ability must not only *relate* to the action, but be *adapted* to it : for the trunk of a tree, its bark and buds, may have some relation to pears, but no one would say that the trunk, bark and buds of the oak, constituted a capacity for bearing either pears or peaches. *Moral* fruits as well as *natural* require an *appropriate* capacity. *Intellectual* action requires *intellectual* ability : *mechanical* action, *mechanical* ability : *muscular* action, *muscular* ability ; and MORAL ACTION, MORAL ABILITY. You would call the man an idiot, who should talk of his *intellectual ability* of *mechanically* keeping time ; or who should say, that he had the *corporeal ability* of *thought*, without the intervention of *mental power*. What then shall we call those persons, who tell us, “sinners have a *natural ability*, or *intellectual* and *bodily strength*, for *moral action*,” while they with the same breath tell us, that there is nothing *moral* in *bodily* action or capacity ; nothing *moral* in *intellectual* exercise ? To *love* God, you say is a *moral* action, and men are bound to *love* God, because they have ability to *think* and to *walk*, while they have not ability to *love*. Is this logic ? Is this the way to silence cavillers, and justify the impeached rectitude of Jehovah, in requiring fallen man to be holy ?

“What is moral ability ? As moral ability belongs to the heart of man only, and not to his natural faculties ; it is obvious, that *moral ability* to obey God consists in a man’s loving his commandments. Accordingly, when we say that a good man is the subject of moral ability to love God, the import is this, that he actu-

ally loves him." *p.* 184 and 185. It seems then, that *moral ability* is not the *POWER of loving*, but the *ACT of loving*.* Man therefore, *never has any power to love God*, except the power of thinking and of muscular motion, *until he loves God*; and this intellectual and *bodily ability* is nothing which appertains to *moral ability*, or action! Logic upon logic!

Again it is said, *page* 54, that "the heart of man is the only source of moral exercise;" and again, *p.* 42. "*the heart of man, which is the sum or aggregate of his moral exercises*, is totally evil." Where there has been *but one* holy exercise, that is a man's good heart. This is his *first* exercise: but the heart is a *source* of moral exercise, and this heart being an exercise, it follows, that *one* exercise is the source of *another* exercise; and therefore there must have been one holy exercise *before* the *first* holy exercise. This is the logic of that pre-eminently *rational* system, called, in distinction from those who maintain the doctrine of the communication of a holy *taste*, *bias*, or *principle*, "THE EXERCISE scheme."

* "A principle or *power of action* in distinction from *action*, lies quite beyond the reach of description or conception."

Spring's Disquisitions, *p.* 205.

"What is the description of that ability which neither consists in bodily and intellectual strength, nor in *voluntary exercise*?" *Ibid.* *p.* 185.

CHAPTER VII.

OF DIVINE PROVIDENCE, IN RELATION TO THE ORIGIN
OF EVIL, AND REPROBATION.*

CALVIN,

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1. *Of the origin of evil among the angels.* “As the Devil was created by God, let us remember that this malice which we ascribe to his nature, is not by creation, but by depravation. For whatsoever damnable thing he hath, he hath gotten to himself by his own apostacy and fall: which the scripture therefore gives us warning of, lest thinking that he came out such an one from God, we should ascribe that to God which is farthest from him. For this reason doth Christ say, that Satan speaketh of his own when he speaketh lies, and addeth a cause why, ‘because he abode not in the truth.’ John viii. 44. Now when he saith that he abode not in the truth, he sheweth that he had been once in the truth. And when he mak-

1. Divine Providence towards angels and men, consists in *preserving, governing, and ordering* as well as *bounding*.† *Larger Cat. Q. 18. Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 5.*

“The almighty power, unsearchable wisdom and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of *angels* and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God: who, being most holy and righteous, neither is

* The Providence of God, *in relation to the elect*, will be particularly stated under the caption of “Effectual Calling;” and therefore, nothing upon that subject will be designedly introduced into this chapter.

† Not one of these words conveys the full idea of *agency*, which being derived from *ago*, signifies *to do*; for the Calvinists maintain that God can *govern* his creatures, without *doing* all their *deeds* himself.

CHAPTER VII.

OF DIVINE PROVIDENCE, IN RELATION TO THE ORIGIN
OF EVIL, AND REPROBATION.

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1. All the angels were created perfectly holy :* or, they were created under moral law to God, and all their exercises were perfectly benevolent. They were, however, no more the *movers* or *cause* of their own volitions than fallen men are. Under the moral government of God they were placed in a state of trial, or probation. Man, they saw to be more an ultimate end than themselves ; and since all moral actions are excited *in view of a motive*, although in no sense *caused* by that *motive*, *exercises of pride* were produced in the minds of those who fell. Pride entered Lucifer's heart when he found that he must serve man ; and especially Jehovah Jesus in the form of man. At the same time legions of devils had similar, selfish, moral exercises ; and thus was instituted the first

1. " Divine agency is the cause of creature agency."

Mass. Miss. Magazine.

" Divine *Permission* neither causes nor *modifies* anything or event, either in the natural or moral world."

Mass. Miss. Magazine.

" It is impossible to account for the origin of evil upon any other hypothesis, than this, that God is the *efficient agent*, the GREAT FIRST CAUSE of all sin."

Mass. Miss. Mag. No. 3. on Divine Providence.

" God cannot exercise permission towards his reasonable creatures, because they cannot act, without his working in them." *Emmons, p. 245.*

" Universal and absolute dependence goes into the very idea of a creature ; because independence is an attribute of the divine nature, which even omnipotence cannot communi-

* It is somewhat against the doctrine, that God *creates* sin, that the scriptures give us no account of God's creating any being originally unholy. If sin was ever the effect of his immediate *causation*, why do we not read of his having created a Devil outright ? God made *angels* : but angels made themselves *devils*.

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eth him the father of lying, he taketh this from him, that he cannot lay that fault to God whereof he himself is cause to himself."

Con. P. C. U. S. Con. C. Scot. Say. Plat. ch. 5. sec. 4.

To ask any thing farther, concerning the lapse of devils, either "of the cause, time, manner and fashion," or agency, is impertinent, because the word of God is silent upon these subjects. *B. 1. ch 14 sec. 16.*

"God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation."

Larger Cat. Q. 19.

2. *Of the origin of evil among men.** "The fall of man proceeded from the wondrous counsel of God." "Neither ought it to seem an absurdity which I say, that God not only foresaw the fall of the first man, and in him the ruin of his posterity, but also disposed it after his own will. For as it belongeth to his wisdom to foreknow all things that shall be: so it belongeth to his power, to rule and govern all things with his hand." "He so ordered the life of angels and men, that in

2. "We believe that the same God, after he had created all things, did not forsake them, or give them up to fortune or chance, but that he rules and governs them according to his holy will, so that nothing happens in this world without his appointment; nevertheless, God neither is the author of, nor can be charged with, the sins which are committed."

Con. R. D. C. Art. 13.

"Man by the instigation of the devil, and his own wilful disobedience, deprived himself

* It is said that God was the *efficient agent* of Adam's sin. An efficient agent is one, who, by the power of producing, performs any action, and causes it to be either good, bad or indifferent. It would certainly be the most concise mode of expression to say, God *in us* loves; hates, refuses reproof, despises, mocks his holy word, blasphemes his name, and has the agency (the doing) of all manner of iniquity. Then, to complete the system, it should be said, God sends the instruments of his unholy volitions, produced in them, to heaven or hell, and there, he either praises or blasphemes himself through everlasting ages. This is merely saying God is the author of sin.

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apostacy, in heaven, for the promotion of the greatest good.

Syst. Part. 1. ch. 7. sec. 1. and Vol. 1. p. 322.

2. "Moral evil could not exist, unless it were the will of God, and his choice, that it should exist, rather than not. And from this it is certain, that it is wisest and best, in his view, that sin should exist. And in thus willing what was wisest and best, and fore-ordaining that it should come to pass, God exercised his wisdom and goodness, and in this view and sense, is really the *origin* and *cause* of moral evil; as really as he is of the existence of any thing which he wills."

Syst. Vol. 1. p. 164.

"This necessarily implies, as has been before observed, all that *energy*, *exertion* and disposal of things, that is necessary, previous to the existence of sin, in order to its actually taking place; and without which it could not have existed." *Syst. Vol. 1. p. 163.*

God was the *author*, *origin*, and *positive cause* of Adam's sin. "This can be proved, and may be asserted, as a most evident truth." But in *causing* or *originating sin*, there is *no sin*. All the guilt consists in the ac-

cate." Hence, creatures, whether angels or men, "can never act otherwise, than under the powerful and unremitting energy of the Supreme Being."

Emmons, p. 202.

2. "Since God can work in men both to will and to do of his good pleasure, it is as easy to account for the first offence of Adam, as for any other sin." "Some say, that Adam being necessarily dependent, was necessarily mutable and liable to fall. It is true, indeed, Adam was necessarily dependent and liable to fall: but by whom was he exposed to this evil? not by himself, not by Satan, not by any *created agent*. God can make creatures *immutable* with respect to all beings but himself.—So long therefore, as Adam retained his original rectitude, he was equally *immutable* in his moral character, and stood above the power and influence of Satan, or any other malignant seducer. Some say, that God having made man upright, *left him to the freedom of his own will*; in consequence of which he sinned and fell. That God left man to the freedom of his own will must be allowed; but how this can account for his first transgression, is hard to conceive. Every moral agent is left to the free-

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it he might first show what free will could do, and then what the benefit of his grace and judgment of his justice could do."

Heidelbergh. Cat. Q. 9.

B. S. ch. 23. sec. 7.

God's ordaining, ordering and disposing of the fall, however, does not imply that he was the Creator of a sinful volition, or the efficient agent of sin: for Adam had the power to choose evil.

B. 1. ch. 15. sec. 8.

"Man therefore falleth, the providence of God so ordering it: but he falleth by his own fault. The Lord had a little before pronounced, that all the things which he had made were very good. Whence therefore cometh that perverseness to man, to fall away from his God? Lest it should be thought to be of creation, the Lord with his commendation allowed that which came from himself. Therefore by his own wickedness, (or act of choosing evil from unbelief,) he corrupted the nature which he had received pure of the Lord, and by his fall he drew his whole posterity with him into destruction. Wherefore let us behold an evident cause of damnation in the corrupted nature of mankind, which is nearer to us, than search for a hidden and utterly incomprehensible cause

Man was so situated, at first, that he might fall, by his own agency: and being seduced by Satan he did fall, by eating of the forbidden fruit.

Con. C. Scot. Say. Plat. Con. P. C. U. S. ch. 9. sec. 2. and ch. 6. sec. 1.

"Both angels and men were subject to change of their own free will, as experience proved, (God having reserved to himself the incommunicable property of being naturally unchangeable :) for many angels of their own accord fell by sin from their first estate, and became devils. Our first parents, being enticed by Satan, one of these Devils, speaking in a serpent, did break the covenant of works, in eating the forbidden fruit."

Sum of Saving Knowledge. Head 1. sec. 3. in the Scotch Con.

"Wherefore the spring and principall author of all evill, is that cruell and detestable devill, the tempter, lyer, and manslayer: and next the free will of man;" "for that free liber-

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tual existence of moral evil, or in the nature of the exercises which do exist, and not in the efficiency of the FIRST CAUSE who produces them.

Syst. Vol. 1. p. 153, 154, et passim.

He is the sinner in whom the unholy exercises are produced by the Being on whom he is dependent. Syst. Vol. 1. p. 159.

"In the sacred scriptures, God is expressly said to form, make or produce moral evil."

Syst. Vol. 1. p. 180.

dom of his own will,* so long as he remains a moral agent; because freedom of will is essential to moral agency. And there is no evidence from scripture nor reason, that man was any more *left* to the freedom of his will *before*, than *after* his fall." "Besides, there is an absurdity in supposing, that Adam *could* be led into sin, by the violence of temptation, while his heart remained perfectly holy." "It is impossible to conceive, therefore, that Adam's pure heart was corrupted, or drawn into sin, by the mere force of *external* temptation." "As all these and other methods to account for the fall of Adam, by the instrumentality of second causes, are insufficient to remove the difficulty, it seems necessary to have recourse to the divine agency, and to suppose that God wrought in Adam both to will and to do in his first transgression." "His first sin was a free, voluntary exercise *produced by a divine*

* The freedom here spoken of, might properly be called, "the liberty of being *made* to fall." Adam had the liberty, of being, at first, *made* to love God; then, the liberty of being *moved* to hatred of his character; and finally, the liberty of being *made* to delight in his own sin; so that after one holy volition was created, another which approved of the first was created. In this manner, he willed what he chose, and chose what he willed: he sinned and was guilty, because he was made to exercise love of his own conduct.

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thereof in the predestination of God." *B. 3. ch. 23. sec. 1.** God is not the author of sin. *Inst. B. 1. ch. 14. sec. 16, and* ty of choice which God permitted to the will of man he abused and kept not the law of his justice."

B. 1. ch. 18. sec. 4.

Con. of the Waldenses.

3. "The blinding of the wicked, and all the wicked deeds which follow thereupon, are called the works of Satan, of which yet the cause is not to be sought elsewhere, than in the will of man, *out of which ariseth the root of evil*, wherein resteth the foundation of the kingdom of Satan, which is sin."

3. "The *cause* or guilt of this unbelief as well as of all other sins, is no wise in God, but in man himself."

Con. R. D. C. Head 1. Art. 5. of the Canons.

"He *leaves* the non-elect in his just judgment to their own wickedness and obduracy."

Con. R. D. C. Head 1. Art. 6. of the Canons.

B. 2. ch. 4. sec. 1.

* "It cannot be doubted, that Providence was concerned about this fall of our first parents. It is certain that it was foreknown from eternity; none can deny this, but he who sacrilegiously dares to venture to deny the omniscience of God. Nay, as God by his eternal decree laid the plan of the whole economy of our salvation, and preconceived succession of the most important things presupposes the sin of man, it could not therefore happen unforeseen by God. And this is the more evident, because, according to Peter, "He (Christ) was foreordained before the foundation of the world," and that as the Lamb, whose blood was to be shed. 1 *Pet. i. 19, 20.*" "And if foreknown, it was also predetermined; thus Peter, in the place just quoted, joins together the determinate counsel and foreknowledge of God. Nor can God's prescience of future things be conceived, but in connexion with his decree concerning them. From all this may be inferred by a plain consequence, that man could not but fall on account of the infallibility of the divine prescience, and of that necessity which they call a necessity of *consequence*; for it is inconsistent with the divine perfection that any decree should be rendered void, or that the event should not be answerable to it." "And when we affirm, that God foreordained and infallibly foreknew, that man should sin freely, the sinner could not but sin freely; unless we would have the event not answer to the preordination and the prescience of God. And 'tis so far from the decree of God, in the least to diminish the liberty of man in his acting, that, on the contrary, this liberty has not a more solid foundation than that infallible decree of God. To make God the author of sin, is such dreadful blasphemy, that the thought cannot, without horror, be entertained by any

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3. *Of Providence in reprobation.* "According to divine revelation, God superintends, orders and directs in all the actions of men, and in every instance of sin; so that his hand and agency is to be seen and acknowledged in men's sinful actions, and the events depending on them, as really and as much as in any events and actions whatever."

Syst. Vol. 1. p. 166.

God moves, excites and stirs up men to do that which is sinful; and deceives, blinds, hardens, and puts sin into the heart, by a positive, creative influence. *Syst. Vol. 1. p. 166 to 217.* "To work in men to will and to do, is to do that which is effectual to produce the will and the deed; so that there is a certain connexion between the former and the latter."

Hopkins' Sermons, p. 195.

Thus does God form the character of those who were

operation, in the view of motives. Satan placed certain motives before his mind, which, by a divine energy, took hold of his heart and led him into sin." *Emmons, p. 232.*

3. *Of Reprobation.* "In forming characters, God exercises neither justice nor injustice," but sovereignty.

T. Williams' Sermons, p. 192.

"God knew that no external means and motives would be sufficient of themselves, to form Pharaoh's moral character. He determined, therefore, to operate on his heart itself, and cause him to put forth certain evil exercises, in the view of certain external motives. When Moses called upon him to let the people go, God stood by him, and moved him to refuse. When Moses interceded for him and procured him respite, God stood by him, and moved him to exult in his obstinacy. When the people departed

christian. God, indeed created man mutably good, infallibly foresaw his sin, foreordained the permission of that sin, really gave man sufficient powers to avoid it, but which could not act without his influx; and though he influenced his faculties to natural or physical actions without influencing the moral goodness of those actions: (All which appears from the event :) Yet God neither is, nor in any respect can be, the author of sin. And though it be difficult, nay impossible for us, to reconcile these truths with each other; yet we ought not to deny what is manifest, on account of that which is hard to be understood." *Witsius' Economy, B. 1. ch. 8. Sec. 10, 11, 12, 27 and 28.*

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In the chap. and sect. last named, Calvin quotes with approbation the similitude of Augustine, who compared the human will to a horse, which could be *governed* by its riders. He supposed the will to be a *power of choice*, and not to consist in a *continued creation of volitions*. God permits the Devil to ride the will of a wicked man, and the "foolish, wanton rider violently carrieth it through places where no way is, driveth it into ditches, rolleth it down steep places, spurreth it forward to stubbornness and fierceness;" while God "guideth it into the right way."

He is "just in leaving others; in the fall and perdition where-in *they have involved themselves*." *Con. R. D. C. Art 16.*

God executes the decree of reprobation by *passing by*, and consigning to ruin the non-elect. *Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 3. sec. 7. Larger Cat. Q. 13.* God is "just in leaving others, in that their fall and perdition, where-into they had throwne themselves headlong." *Con. Belgia.*

"Others he left in that *original and universall* corruption and damnation."

French Con.

"We believe that God not only made all things, but also ruleth and governeth them, as he who according to his will disposeth and ordereth whatsoever happeneth in the world. Yet we deny that he is the author of evil." *French Con.*

"Nothing can happen in this world without his decree and ordinance, and yet God cannot be either the author, or guiltie of the evils that happen in this world."

Con. Belgia.

In chap. 18. sec. 1. Calvin ridicules the idea of such a *bare permission* of events as excludes the doctrine of *previous appointment*, or decree; but in no place does he discard the doctrine of such a permission as excludes the immediate agency of God in the creation of sin.

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from eternity predestinated to damnation; and thus by his providence he executes his decree of reprobation.

Syst. Part. 1. ch. 4. passim.

God is as much the author of sinful as of holy volitions, and the professed Calvinist who denies this is not so consistent with himself as the Arminians.

Syst. Vol. 1. p. 197.

“Calvin, and the Assembly of Divines at Westminster, assert that the divine decree and agency, respecting the existence of sin, imply more than a *bare permission*, viz. something positive and efficacious.” Those are not Calvinists “who hold to only a bare permission.”*

Syst. Vol. 1. p. 215.

from his kingdom, God stood by him and *moved* him to pursue after them, with *increased malice* and *revenge*. And what God did on such particular occasions he did at all times.”

Emmons, p. 387.

By immediately acting upon the heart with energy to produce the volition, God produces every sinful act; and in this manner from the beginning to the end of his life, does God reprobate every sinner, who is lost.

Emmons, 10th and 16th Sermons; and Williams, passim.

* To talk about *bare permission*, where God, as a punishment, blinds and hardens, says Calvin, is weak. His view of the providence of God in reprobation, is summarily exhibited in *B. 4. ch. 4. sec. 3, 4 and 5*. “In evil motions of wicked men God worketh after two sorts; the one by withholding his grace, whereby they might be moved to good; the other by using the ministry of Satan to stir, frame and incline their wills.” “Whereas when his light is taken away, there remaineth nothing but darkness and blindness: whereas when his Spirit is taken away, our hearts wax hard and become stones; whereas when his direction ceaseth, they are wrested into crookedness, it is well said that he doth blind, harden and bow them from whom he taketh away the power to see, obey and do rightly. The second manner, which cometh near to the property of the words, is, that for the executing of his judgments by Satan the minister of his wrath, he both appointeth their purposes to what end it pleaseth him, and stirreth up their wills, and strengtheneth their endeavours.” In this manner he hardened Pharaoh, Sihon, and the wicked Israelites. *B. 4. ch. 4. sec. 3 and 4*. To say that the spirit from the Lord, which influenced Saul and others was the Holy Ghost is blasphemy. *B. 4. ch. 4. sec. 5*.

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4. The blame of all bad actions belongs to man and the devil : the praise of all good ones entirely to God.

Inst. B. 2. ch. 5. sec. 2. and B. 2. ch. 1. sec. 1. B. 2. ch. 2. sec. 3.

4. Men are altogether blameable for their bad actions, because " God hath endued the will of man with that natural liberty that it is neither forced, nor by any absolute necessity of nature determined to good or evil." *Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 9. sec. 1.* But to man belongs no praise, to God is due all the glory, of every good work, because all ability to will and to perform good is wholly of the special grace of God. *Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 16.* " It is through *his* grace that he crowns *his* gifts."

Con. R. D. C. Art. 24.

CHAPTER VIII.

OF THE APOSTACY AND ITS CONSEQUENCES.

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Adam sinned through unbelief. He was tempted by Eve, who had been tempted by the Devil, in the form of the serpent. " For Adam would never have been so bold as to do against the commandment of God, but for this, that he did

" Our first parents, being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit ; and thereby fell from the estate of innocency wherein they were created."

Larger Cat. Q. 21. Shorter Cat. Q. 13 and 15.

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4. Nevertheless, although God by his providence does create all volitions, yet men are as praise-worthy for good ones, and as blame-worthy for bad ones, as they could be were they independent, or were there no God in heaven. And the reason is obvious, for men *will* what they *will*, and *choose* what they *choose*, as much as were their *acts of will* not caused immediately by God. He creates in them a choice, or he makes them will.

Syst. Vol. 1. p. 206 and 217.

4 Men act *freely* while acted upon, and therefore deserve praise or blame, according to their exercises. "Our dependence on the Deity cannot deprive us of *moral freedom*." "*Reason* and *common sense* have different offices." "We know by reason that we are *dependent*, and know by common sense, that we are *active*." Hence all know that their actions are their own, and not the actions of God.

Emmons, p. 219, 220 and 223.



CHAPTER VIII.

OF THE APOSTACY AND ITS CONSEQUENCES.



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To effectuate the apostacy, God in his providence made use of the Devil, who by the same agency took possession of a serpent, and by this subtle animal tempted Eve, so as to produce an unholy volition in her heart. She again was used as the instrument to produce a selfish disposition in Adam; because

"Adam's first offence was, some way or other, the occasion of the universal sinfulness of his future offspring. And the question now before us is, *how* his sin was the occasion of ours." "1. Adam did not make us sinners, by causing us to commit his first offence." "Nor can we more easily be-

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not believe his word.”* He disbelieved the threatening, and so, to become like God, he touched, he tasted, he fell.

B. 2. ch. 1. sec. 4.

This was a most detestable act, and kindled the vengeance of God against all mankind. The immediate effect of Adam’s sin was the death of his soul, in a spiritual sense, and the loss of the image of God. “Therefore, after that the heavenly image in him was defaced, he did not alone suffer this punishment, that in place of wisdom, strength, holiness, truth and justice, (with which ornaments he had been clothed) there came in the most horrible pestilence, blindness, weakness, filthiness, falsehood, and injustice, but also he entangled and drowned his whole offspring in the same miseries.

This is the corruption that cometh by inheritance, which the old writers called original sin, meaning by this word, sin, the corruption of nature, which before was pure and good.”

B. 2. ch. 1. sec. 4 and 5.

“By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. This corruption of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the

* As the image of God was lost through *unbelief*; so the same image is restored by *faith*. This faith cometh by hearing. “Therefore Bernard doth rightly teach that the gate of salvation is opened unto us, when at this day we receive the gospel by our ears: even as by the same windows, when they stood open to Satan, death was let in.” *Inst. B. 2. ch. 1. sec. 4.*

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God always originates volitions in us, *in view of motives*. The consequences of eating of the forbidden fruit were, 1. An immediate spiritual death, for they fell into complete ruin: and this was the death threatened: and, 2. A total depravity of heart.* They lost all their love to God, all their disinterested affections; and thus were deprived of the image of God, who is love. As all the trees and plants were included in the first trees and first seeds, so all men were created and comprehended in the first man, so that his obedience or transgression should affect all mankind as it affected him. "By the constitution and covenant with Adam, his first disobedience was the disobedience of all

lieve, 2. That he made his posterity sinners, by *transferring* to them the *guilt* of his first transgression." Guilt is a personal thing and can no more be transferred than action. "It was unjust in the nature of things that the Supreme Being should *transfer* the *guilt* of Adam's sin to his posterity. Hence we may safely conclude, that the guilt of Adam's first sin was never transferred." "The doctrine of *imputation*, therefore, gives us no ground to suppose, that all mankind sinned in and fell with Adam, in his first transgression; or that the *guilt* of his first sin was, either by him, or by the Deity, transferred to his posterity. Nor can we suppose,† 3. That Adam made men sinners, by

* Calvin teaches, that man had the *supernatural gifts* of faith, the love of God, the love of man, with a principle of progressive holiness and righteousness, which were entirely lost by the fall, and which are wanting in every natural man. He had also the *natural powers* of understanding and will, which were not blotted out, but together with the body were vitiated, so that he is subject to blindness of mind and iniquitous desires. *B. 2. ch. 2. sec. 4, 12, 16, and B. 2. ch. 1. sec. 8, 9, 10, 11.*

† The opinion we form of our own character, say the friends of this modern system, will depend on our idea of sin. Should we discover that we were born, with an original defect in the construction of our minds, and constitution of our animal faculties, we should feel that we were *unfortunate*, or *miserable*, but not *guilty* beings. Should we on the contrary find, that there is no sin, but in moral action, no sin impersonal; that all have been *active*, while *acted upon* by a divine impulse, that all have *become* filthy, and have ruined themselves, we should be without excuse.

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The displeasure of God against Adam's sin is displayed in the brute creation; for they having been made for him, were cursed on his account. It is no wonder then that his falling away destroyed all his posterity. "We in the person of the first man are fallen from our first estate." *B. 2. ch. 1. sec. 5 and 1.* "Pelagius arose, whose profane invention was, that Adam sinned only to his own loss, and hurt-ed not his posterity. So through this subtilty Satan went about by hiding the disease to make it incurable. But when it was proved by manifest testimony of scripture, that sin passed from the first man into all his posterity, he brought this cavil, that it passed by imitation,* but not by propagation."

B. 2. ch. 1. sect. 5.

"Surely it is not doubtfully spoken that David confesseth that he was begotten in iniquities, and by his mother conceived in sin. *Ps. li. 7.* He doth not there accuse the sins of his

wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal and eternal." *Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 6. sec. 2, to end. The Sum of Saving Knowledge, Head 1. sec. 3.* says, that all Adam's posterity "lost all ability to please God." "The fountain of all our miscarriage, and actual sinning against God, is in the heart, which comprehendeth the mind, will and affections, and all the powers of the soul, as they are corrupted and defiled with original sin; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God; and the will and affections being obstinately disobedient unto all God's directions."

Con. C. Scot. p. 451.

"The covenant being made with Adam, as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary gene-

* This doctrine of Pelagius was nearly the same with that maintained by the Hopkinsians. The only difference is, that he said *imitation*, and they say, *divine constitution*: he said, that children born free from taint, imitated the sin of Adam; and they say, that children are not *sinner*s until they are *actually transgressors*; but that it is certain from a divine constitution, that the first moral action of a child, and every subsequent one, will be completely sinful, until he is renewed.

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mankind. That is, the sin, and consequent ruin of all the human race, was by this constitution infallibly connected with the first sin of the head and father of the race. By the divine constitution, the appointment of God, if the head and father of mankind sinned, the whole race of men, all his posterity, should sin; and in this sense it should be the sin of the whole."

Syst. Vol. 1. p. 309.

"The disobedience of Adam decided the character of all his natural posterity; and rendered it certain, according to a divine revealed constitution, that they should be born, and rise into existence as moral agents, in disobedience and rebellion: and that the same moral corruption which then took place in his heart, should spread through the whole race of mankind. In this sense *the sin of the first man* carried in it the sin of all mankind, and contained the seed, and was the foundation of all the moral corruption of the human race; as by this they were all *constituted* sinners."

Syst. Vol. 1. p. 310.

Adam was sentenced to all the natural evils of this life, and the death of the body, *because* he had sinned, but the separation of soul from body was no part

conveying to them a morally corrupt nature." "There is no morally corrupt nature, distinct from free, voluntary, sinful exercises. Adam had no such nature, and therefore could convey no such nature to his posterity." "God is the father of our spirits. The soul is not transmitted from father to son, by natural generation." "And if they did not derive their souls from him, they could not derive from him a morally corrupt nature, if he really possessed such a nature himself." "But if Adam conveyed neither sin, nor guilt, nor moral depravity to his descendants, by his first transgression, how then did that act of disobedience make them sinners? The only proper and direct answer to this question is, that God placed Adam as the public Head of his posterity, and determined to treat *them* according to *his* conduct." "Adam disobeyed the law of his Maker; and according to the constitution under which he was placed, his first and single act of disobedience made all his posterity sinners; that is, *it proved the occasion* of their coming into the world unholy and sinful," or, "he proved the occasion of God's bringing all his posterity into the world in a state of moral depravity."

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father or mother, but the better to set forth the goodness of God towards him, he beginneth the confession of his own wickedness at his very begetting. Forasmuch as it is evident, that that was not peculiar to David alone, it followeth that the common estate of all mankind is noted under his example. All we therefore that descend of unclean seed, are born infected* with the contagion of sin, yea, before that we see the light of this life, we are in the sight of God filthy and spotted. For who can bring a clean thing out of an unclean? Not one."

B. 2. ch. 1. sec. 5.

"Original sin is the perverseness and corruption of our nature, which first maketh us guilty of the wrath of God, and

ration, sinned in him and fell with him in that transgression."

Larger Cat. Q. 22.

"Original sin is conveyed from our parents unto their posterity by natural generation."

Larger Cat. Q. 26.

"We believe that through the disobedience of Adam, original sin is extended to all mankind; which is a corruption of the whole nature, and an hereditary disease, wherewith infants themselves are infected in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in the sight of God, that it is sufficient to condemn all mankind."

Con. R. D. C. Art. 15.

The *Con.* of the *Waldenses* declares, that "Original sin is

* Mr. Vincent says, in his explanation of the catechism, that the corruption of our nature "is conveyed by natural generation, in the union and conjunction of soul and body; the soul being destitute or void of original righteousness, is infected with this corruption as liquor is tainted, which is put into a tainted vessel." This, according to Hopkinsianism, is an odd conceit, because God creates the soul of every child; because no soul proceeds even instrumentally from earthly parents, and because there is no contact between body and spirit. If the body could affect the soul, it could not pollute it, because there is no sin in blood, skin and bones. With respect to the want of original righteousness, it is no more criminal in man, than in a toad, or spider, or any other animal. He who gives has a right to withhold, and it is not our fault, that God did not give us positive righteousness at the birth, any more, than that he did not bestow on all the mental powers of Paul. In short, it is plain, that no being can be a sinner, until he has sinned. QUERY. *Is this Calvinism, or Pelagianism?*

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of the punishment originally threatened.

Syst. Vol. 1. p. 275 and 313.

"It is not to be supposed that the offence of Adam is *imputed* to them to their condemnation, while they are considered as in themselves, in their own persons, innocent: or that they are guilty of the sin of their first father, antecedent to their own sinfulness."

Syst. Vol. 1. p. 319.

"This sin which takes place in the posterity of Adam, is not properly distinguished into *original* and *actual* sin, because it is all really actual, and there is, strictly speaking, no other sin but actual sin. As soon as sin exists in a child of Adam, though an infant, it consists in motion, or inclination, of the same nature and kind with sin in adult persons."

Syst. Vol. 1. p. 328.

Children are only born in sin, in this respect: they are born under such a divine constitution, that they *begin to sin, as soon as they begin to act as moral agents*; and their exercises are produced as Adam's were, by God, yet so as to be free, because *they will what they will*. This is the true doctrine of original sin.

Syst. Vol. 1. p. 325 and 330.

"God constituted the connexion between him and his posterity, to regulate HIS OWN conduct, and to accomplish HIS OWN designs." "The truth is, there was neither *justice*, nor *injustice*, in God's appointing Adam our public head. It was an act of mere sovereignty."

"It appears from the *leading* sentiments in this discourse, that ADAM WAS THE ONLY PERSON who committed, AND WHO WAS GUILTY OF ORIGINAL SIN."

Eve committed her *first* sin, before Adam sinned, and all men commit their first sin; but *Adam's first sin*, is called *original sin*, because God constituted it, in his own divine mind, the *originating sin* to all mankind. *Emmons' 13th Sermon.*

Men never act from any original corruption, for God "puts forth a *positive influence* to make them act in every instance of their conduct."

Emmons, p. 245.

Neither the want of original righteousness, nor the mere want of conformity, is criminal in any rational creature.

Emmons, p. 260, 261, et passim.

"The fall has *neither impaired*, nor destroyed any of the powers or faculties of men.

Mass. M. Magazine, p. 369, of Vol. 3.

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then also bringeth forth works in us, which the scripture calleth the works of the flesh. Gal. v. 19. Therefore these two points are distinctly to be marked, namely, that we being in all parts of our nature defiled and corrupted are already for such corruption only, holden worthily condemned and convicted before God, to whom nothing is acceptable but righteousness, innocency and cleanness. Yea, and very infants themselves bring their own damnation with them from their mother's womb. Who, although they have not brought forth the fruits of their iniquity, yet have the seed thereof enclosed within them. Yea, their whole nature is a certain seed of sin; therefore it cannot but be hateful and abominable to God."

B. 4. ch. 15. sec. 10.

By the fall, man lost all ability to will good: (*B. 2. ch. 2. sec. 1.*) and became corrupt in mind, will, body, and all his powers: so that being free to evil, and having sufficient knowledge to render him inexcusable; he has neither the ability nor disposition to perform a

naturally engendered in us and hereditaire." "All the offspring of Adam is infected with this contagion, which we call original sin, that is, a stain spreading itself by propagation."

Con. Prot. French Churches.

"All men since the fall of our first parents, which are borne by the coupling together of male and female, doe together with their birth bring with them originall sinne."

Con. of Saxony.

"By which transgression, commonly called original sin, was the image of God utterly defaced in man."

Con. C. Scot. A. D. 1581.

"All men have sinned in Adam."

Canons R. D. C. Head 1. Art. 1.

"The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed and disabled."

Larger Cat. Q. 25. Con. P. C. U. S. p. 171, 172 and 238.

"Originall sinne is a want of originall justice which ought to be in us."

Con. Saxony.

"Our nature is so corrupt,

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By the fall, mankind have not lost any of their natural powers, or ability to obey : but they are infallibly subject to a *total moral depravity*,* which consists entirely in their own voluntary exercises, and is their own sin : or, by a divine constitution they have only a sinful choice, until they are regenerated, or are made the subjects of the first benevolent choice.†

Syst. Vol. 1. p. 325 to 443.

There is neither corruption of nature, nor blindness of mind, nor defect in any of the powers of the soul, consequent upon the apostacy, aside from the corrupt volitions which constitute the heart.

Syst. Vol. 1. Part 2. ch. 4. and Part 1. ch. 4.

The fall has not so disabled men, but that "they can love God, repent of sin, believe in Christ, and perform every religious duty, as well as they can think, or speak, or walk."

Emmons, p. 246.

"Men have lost none of their ability to obey his commands by the fall." "They are as really able to obey every divine command, as Adam was, when he came out of the forming hand of his Maker."

M. M. Mag. Vol. 3. p. 369.

"Impenitent sinners are as really possessed of strength or capacity to love and serve God as saints. Their power or capacity to obey the divine commands, is as great as to disobey them."

Mass. M. Mag. Vol. 3. p. 415.

* A distinction is observed by Hopkins and others, between *total* and *universal* depravity. *Total moral depravity* is an entire depravation of the heart or affections; and this the Hopkinsians admit : but *universal depravity* means the defilement of the *understanding*, *conscience*, and all the *natural powers* of the soul, as well as of the *cordial* affections ; which they deny.

† It is granted, however, that the natural, intellectual faculties, which are created in us, as perfect as in Adam, are often perverted by the heart : and the rays of light, which would otherwise come directly to our minds from the ORB OF TRUTH, are refracted, by the base medium interposed by the affections. *Syst. vol. 1. p. 341 and 342.*

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good work,* until both are afforded him by the special grace of God.*

B. 2. ch. 1. sec. 8, 9. B. 2. ch. 3. sec. 26. and ch. 3. sec. 6. B. 2. ch. 3. sec. 14. and B. 2. ch. 5. sec. 2.

so weak, and unperfit, that we are never able to fulfil the works of the law in perfection.”

Con. C. Scot. A. D. 1581.

“ Originall sin proceeding by inheritance possesseth the whole nature; and doth furiously rage therein.”

Con. of the Waldenses.

“ Man, by his fall into a state of sin, hath wholly lost all *ability of will* to any spiritual good accompanying salvation; so as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself or to prepare himself thereunto.”

Say. Plat. Con. C. Scot. Con. P. C. U. S. ch. 9. sec. 3.

“ In the third petition, (which is *Thy will be done in earth as it is in heaven*), acknowledging, that by nature we and all men are not only utterly *unable* AND *unwilling* to know and do the will

“ Therefore we may not otherwise expound that which is said, that we are dead in Adam, but thus, that he in sinning did not only purchase mischief and ruin to himself, but also threw down our nature headlong into like destruction. And that not only to the corruption of himself, which pertaineth nothing to us, but because he infected all his seed with the same corruption where-

* The difference in the two systems will be very evident to all, who shall read Dr. Hopkins' summary of his own sentiments on the apostacy. It “ is the result of a *constitution* which is perfectly agreeable to the nature of things; reasonable, wise and good ” “ The children of Adam are not guilty of his sin, are not punished, and do not suffer for that any farther than they implicitly or expressly approve of his transgression, by sinning as he did.” “ Their total moral corruption and sinfulness, is as much their own sin, and as criminal in them, as it could be if it were not in consequence of the sin of the first father of the human race; or if Adam had not sinned.” “ They are under no inability to obey the law of God, which does not consist in their sinfulness and *opposition of heart* to the will of God.” *Syst. vol. 1. p. 443.*

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“Therefore when Adam had sinned, by this the character and state of all his posterity were fixed, and they were by virtue of the covenant made with Adam, *constituted* or *made* (not *born*) sinners like him; and therefore were considered as such, before they had actual existence. It *was made certain*, and known and declared to be so, *that all mankind SHOULD sin*, as Adam had done, and fully consent to his transgression, and join in the rebellion which he began; and, *by this*, bring upon themselves the guilt of their father’s sin, by consenting to it, joining with him in it, and making it their own sin.”

Syst. Vol. 1. p. 319, 320.

“If he had transmitted to us a *corrupt nature*, or a *sinful principle*, we might have had some ground to suppose, that we were *obliged* to sin, by the fatal influence of his first transgression. But since that sin neither directly, nor indirectly, ever affected either our natural or moral faculties, it is certain,” &c.

Emmons, p. 320.

“Their total depravity is of a moral nature, and entirely distinct from their moral *powers*.”

Ibid. p. 331.

“Their intellectual faculties remain uncorrupt. Their perception, reason, conscience, are in their full strength and vigour.”

Emmons, p. 343.

“The *moral* corruption of human nature is of great antiquity.”

Ibid. p. 300.

“If the natural depravity and powers of mankind were debased and sunk, and become much less, and more feeble, independent of any moral depravity or sinfulness of theirs, this would not be their sin; nor

“Total depravity does not imply that the bodies of men are depraved.” “The total depravity of man does not im-

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into he was fallen. For, otherwise the saying of Paul could not stand true, Eph. i. 3. that all are by nature the sons of wrath, if they were not already accursed in the womb. And it is easily gathered that nature is there meant, not such as it was created by God, but such as it was corrupted in Adam. For it were not convenient that God should be made the author of death. Adam therefore so corrupted himself, that the infection passed from him into all his offspring. And the heavenly Judge himself, Christ, doth also plainly enough pronounce, that all are born evil and corrupted, where he teacheth, that whatsoever is born of the flesh, is flesh, John iii. 6. and that therefore the gate of life is closed against all men, until they be begotten again."

B. 2. ch. 1. sec. 6.

"And Paul there taketh away all doubt: teaching that corruption resteth not in one part alone, but that nothing is pure and clean from the deadly infection thereof. For speaking of corrupted nature, he doth not only condemn the inordinate motions of appetites that

of God, but prone to rebel," &c. "we pray, that God would by his spirit take away from ourselves and others all blindness, *weakness*, indisposedness, and perverseness of heart; and by his grace make us *able and willing* to know, do, and submit to his will in all things."

Larger Cat. Q. 192.

"Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright; all his affections pure; and the whole man was holy; but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts, and on the contrary entailed on himself blindness of mind, horrible darkness, vanity and perverseness of judgment; became wicked, rebellious and obdurate in heart and will, and impure in his affections."

Canons R. D. C. Head 3. Art. 1.

"And whereas some affirm that so much integritie of minde was left to man after his fall, that by his natural strength and good works he is *able* to convert and prepare himself to faith and the invocating of God, it is flat-

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could they be answerable or
blamed for it."

Syst. Vol. 1. p. 334.

ply that his reason, judgment,
or conscience are depraved."

Spring's Disquisition. p. 9.

All sin, both original and actual consists entirely in exercises of self-love.

Vol. 1. p. 344 to 352.

"Thus it appears from scripture, and the reason and nature of things, that *the sin* which entered into the world by one man, the father of the human race, and has spread to all his children, [not by generation but by divine communication,] by which they are totally corrupted, and involved in guilt and ruin, consists in self-love. - Nothing but that which has the nature of selfishness is sin; and this is in its own nature, and in every degree, a transgression of the law of God, and contrary to true holiness. It is useful and important that we should have this scriptural idea of ho-

"Please to remember that your wicked nature is your own in the most personal sense. For, though we are sinners by Adam; *though there is an established connexion* between the sin of Adam and the sin of his posterity; though all the children of men are by nature totally depraved in consequence of Adam's sin; yet *sin is a personal quality*. And as your *hearts and souls* are your own, and not the hearts and souls of other men; as your *thoughts and volitions* are your own, and not the thoughts and volitions of others; so your *sin* and evil nature are your own, and not the sin and evil nature of another." "David in his penitential confession evidently refers to the established connexion between the sin of Adam and his posterity. For, he says, with the note of attention, 'Behold, I was shapen in iniquity and in sin did my mother conceive me.' But he does not confess the sin of Adam, any more than the sin of Seth: nor will any other man who is the subject

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appear, but especially labour-ly contrary to the Apostolike
eth to prove that the under- doctrine and the true consent of
standing mind is subject to the Catholike Church ”
blindness, and the heart to per-
verseness.*

Con. of Wirtemberge.

B. 2. ch. 1. sec. 9.

“ Soundness of the understanding mind and uprightness of heart were then taken away together, and this is the corruption of natural gifts. For though there remain somewhat left of understanding and judgment, together with will, yet can we not say that our understanding is sound and perfect, which is both feeble and drowned in many darkneses. As for the will, the perverseness thereof is more than sufficiently known.”

B. 2. ch. 2. sec. 12.

By the fall, man “ did so estrange himselfe from God the fountaine of all righteousness and of all good things, that his nature is become altogether defiled, and being blind in spirit, and corrupt in heart, hath utterly lost all that integritie. For although he can somewhat discern between good and evill, yet we affirme that whatsoever light he hath, it straightways becometh darknesse, when the question is of seeking God, so that by his understanding and reason he can never come to God.”

Con. France, A. D. 1566.

The *Con. of Auspurg*, in 1530, taught the same doctrine, nearly in the same words.

* The sentiments of the Calvinists and Hopkinsians being different, with respect to the *nature* of the fall and its *consequences*, it is no wonder that they should address sinners in different language. *The former say*, “ Sinners, you are infected with *original sin*, as well as guilty of *actual transgression*. You are *weak* as well as *wicked*; having neither the power, nor the disposition to please God. Still you are bound to obey God, because he commands obedience; and it is your *crime* as well as your *misery*, that you are ruined in body, soul and spirit. If God do not make you *alive*, in all your powers, *from the dead*, you must be damned.” Thus they speak, that God may, by his word, make the sinner feel his need, and accept of the Saviour. *The latter say*, “ Sinners you need not lament *original sin*: repent of your *own sins*; for you are perfectly *able* to repent and keep the whole law. You see, then, how rebellious you are! So much you have sinned, as you have deviated from perfect obedience. Now if God do not *make you willing* to do *what you are able*, you perish.”

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liness and sin, as it will put us of a proper share of conviction. under advantage to know how For sin is a *personal quality*,* far we are sinful ourselves, or and cannot be transferred from

* It is strange, that DR. SPRING, having severely satirized Dr. Tappan for using one kind of language in his theological writings, and another in his practical addresses, should himself commit the same fault. Every where, in his polemical disquisitions, through 244 pages, he affirms, that *sin is an evil volition*, and that sinfulness can be predicated of *nothing* else : but when he comes to the conclusion of his book, to "A PRACTICAL ADDRESS TO SINNERS," he solemnly declares, that *sin is a personal quality*: or, which is the same, a *quality* OF A PERSON. This he not only says, but repeats ; and in addition, reminds sinners, that their *hearts, souls, and thoughts*, as well as their *volitions* are their own, and *therefore*, their *sins* are their own. In his theoretical disquisition he said, that thought was not of a *moral* nature, and that sin was something *entirely moral*, consisting in volition. Very little thought will convince any one, that there is some difference between action, and the *quality* of action ; between volition, and the *quality* of volition ; and more especially, between *volition* and *personal quality*. Since, however, "sin is a quality," why may not the Calvinistic doctrine of *original sin* be true ? Why may not David have had reference to something besides a *divine constitution*, a *mental arrangement of the Godhead*, when he said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me ?"

To this the Hopkinsians reply ; if you will not admit a *figurative* construction of David's words, you must take them *literally*, and say, that there was sin in the *shape* of David's body, while he was in the womb ; and that his *mother's act of conception* was sinful. This will bring you to the necessity, of predicating sin of shapes, mathematical figures, and triangles. You must admit also, that it is a crime to propagate our species. We affirm, that sin belongs alone to *moral action* : that generation, conception, the growth of the fetus, and parturition, are all *physical effects* of physical causes, and therefore partake no more of sin or holiness, than the germination or fructification of a tree. It is, for the same reason, no sin, 1st, To be born : nor, 2dly, To be born, with such corporal and mental faculties as God was pleased to create ; nor, 3dly, To retain these natural powers, Should an infant exist one moment, after birth, or after animal life was commenced, before he had a moral exercise of love or hatred, he would in that moment be as innocent as a lamb. But, by the divine decree, since Adam has sinned, it is certain, that the first moral exercise of every rational being, will be sinful, and every subsequent one, until he is renewed ; which is fitly called the corruption of his *moral nature*. No other nature is capable of moral corruption, or sin ; for you might as well talk of a sinful shrub, of a sinful lamb, or of a sinful viper, as of a sinful mental constitution, or of a sinful animal nature, or of sinful animal passions.

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All men by the fall are so . No man has the *ability*, since completely *disabled*, that they the apostacy, to do any good are not only dependent upon work, until he is *not only disabled*, but *enabled* by the actual special grace for their ability *sed*, but *enabled* by the actual *to will* good, but for their very influence of the Holy Ghost. first beginning to *think well*. Say. *Plat. Con. C. Scot. Con.*

B. 2. ch. 2. sec. 27. P. C. U. S. ch. 16. sec. 3.

The Calvinists rejoin: "you deny the doctrine of original sin; and wrongfully call yourselves Calvinists. You charge all sin upon God; and make him, the agent, or the person who commits all iniquity The scriptures say, that we "are by nature children of wrath." *Nature* you falsely call *moral constitution*. It is better to give heed to the plain language of the scriptures, than to your "philosophy, falsely so called." Our Saviour speaks, *Mat. xv. 19.* of "evil thoughts," as well as evil desires, or volitions. Paul says, "I know that in me, that is, *in my flesh*, dwelleth no good thing." "For when we were in the *flesh*, the *motions of sin* which were by the law, *did work in our members*, to bring forth fruit unto death." *Gen. v. 3.* "Adam begat a son in his own likeness, after his image." *Job xiv. 4.* "Who can bring a clean thing out of an unclean? not one." *Job xv. 14.* "What is man that he should be clean? and he which is born of a woman, that he should be righteous?"

The natural effects of the fall are also described in this manner. "There is no *light* in them." *Isa. viii. 20.* "Having the *understanding darkened*, being alienated from the life of God, through the *ignorance* that is in them, because of the blindness of their heart." *Eph. iv. 8.* "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." *1 Cor. ii. 14.* "Ye were once *darkness*, but now are ye *light* in the Lord." *Eph. v. 8.* "Taking vengeance on them that *know not God*." *2 Thess. i. 8.* "The *flesh* lusteth against the spirit." *Gal. v. 17.* "Let us cleanse ourselves from all *filthiness of the FLESH and SPIRIT*, perfecting holiness." *2 Cor. vii. 1.* Because of the original corruption of the whole man, it is written: "glorify God *in your body*, and in your spirit." *1 Cor. vi. 20.* "That she may be *holy both in body*, and in spirit." *1 Cor. vii. 34.* "And the very God of peace sanctify you wholly: and I pray God your whole *spirit*, and *soul*, and *body* be preserved blameless." *1 Thess. v. 23.*

In addition to the doctrine, that men are born with a native depravity, which pervades the whole man, the Calvinists maintain, that all men are, by imputation, guilty in the sight of God, of the first sin of Adam; even in the same sense in which a believer is righteous by the obedience of the second Adam, the Lord from heaven.

That all men *sinned with Adam*, and *fell with him*, in his first transgression, is clearly taught, they think, in *Rom. v. 12.* where the apostle asserts, that, "by one man sin entered into the world, and death by sin; and

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what is sin in us, as well as to one to another, any more than judge of the moral corruption the heart or soul of one man of mankind." can be transferred to another."

Vol. 1. p. 352. Spring's Disquisition, p. 246, 247.

so death passed upon all men, for that all have sinned." In commenting on this passage, the learned Professor Witsius has given the sum of Calvinistic doctrine.

"To illustrate the apostle's meaning, we must observe these things: 1st, It is very clear to any not under the power of prejudice, that when the apostle affirms that all *have sinned*, he speaks of an act of sinning, or of an actual sin; the very term, to sin, denoting an action. 'Tis one thing to sin, another to be sinful, if I may so speak. 2dly, When he affirms *all* to have sinned; he under that universality, likewise includes those, who have no actual, proper and personal sin, and who, as he himself says, *have not sinned after the similitude of Adam's transgression*: verse 14. Consequently these are also guilty of *some* actual sin, as appears from their death; but that not being their own proper, personal sin, must be the sin of Adam, imputed to them by the just judgment of God. 3dly, By these words, *ἐφ' ὃ πάντες ἥμαρτον*, *for that all have sinned*, he gives the reason why he had asserted that by the sin of one man death passed upon all. This, says he, ought not to astonish us, 'for all *have sinned*.' If we must understand this of *some* personal sin of each, either actual or habitual, the reasoning would not have been just, and worthy of the apostle, but mere trifling. For, his argument would be thus, that by the *one sin of one* all were become guilty of death, because *each* in particular had, besides that *one* and first sin, his own personal sin: which is inconsequential. 4thly, The scope of the apostle is to illustrate the doctrine of justification he had before treated of. The substance of which consisted in this, that Christ, in virtue of the covenant of grace, accomplished all righteousness for his chosen covenant people, so that the obedience of Christ is placed to their charge, and they, on account thereof, are no less absolved from the guilt and dominion of sin, than if they themselves had done and suffered in their own persons, what Christ did and suffered for them. He declares, that in this respect, Adam was the type of Christ, namely, as answering to him. It is therefore necessary, that the sin of Adam, in virtue of the covenant of works, be so laid to the charge of his posterity, who are comprised with him in the same covenant, that on account of the demerit of his sin, *they are born destitute of original righteousness, and obnoxious to every kind of death*, as much as if they themselves, in their own persons, had done what Adam did. Unless we suppose this to be Paul's doctrine, his words are nothing but mere empty sound."

Economy, B. I. ch. 8. sec. 31.

CHAPTER IX.

OF ATONEMENT AND JUSTIFICATION.

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"If we look only upon the law, we can do nothing but be discouraged, be confounded, and despair, forasmuch as by it we are all damned and cursed"

Inst. B. 2. ch. 7. sec. 4.

"All that we have hitherto said of Christ, is to be directed to this mark, that being damned, dead, and lost in ourselves, we may seek for righteousness, deliverance and salvation in him."

Inst. B. 2. ch. 16. sec. 1.

God loved men as his creatures, while he hated them as self-created sinners, and therefore sent his Son, to obey and suffer as a substitute.

Inst. B. 2. ch. 16. sec. 4.

"Now when it is demanded how Christ hath done away our sins, and taken away the strife between us and God, and purchased such righteousness as might make him favourable and well willing towards us; it may be generally answered, that he hath brought it to pass by the whole course of his obedience. Which is proved by the testimonies of Paul; (Rom. v. 19.) As by one man's offence many were made sinners, so by one man's obedience we are made

"It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man; the Prophet, Priest and King; the Head and Saviour of his church; the Heir of all things; and Judge of the world: unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified and glorified."

Con. C. Scot. Say. Plat. Conf. P. C. U. S. ch. 8. sec. 1.

"We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by his most bitter passion and death. God therefore manifested his justice against his Son, when he laid our iniquities upon him, and poured forth his mercy and goodness upon us."

Con. R. D. C. Art. 20.

Christ voluntarily undertook the office of a Surety, "which, that he might discharge, he was made under the law, and did

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The divine law requires perfect obedience, under penalty of punishment, proportioned to the demerit of transgression. "Man by transgression has incurred the penalty of this law and fallen under the curse of it." "This curse cannot be taken off, and man released, until it has its effect, and all the evil implied in it be suffered."

Syst. Vol. 1. p. 465.

"The law of God does admit of a *substitute*, both in obeying the precepts, and suffering the penalty of it."

Syst. Vol. 1. p. 492.

"Christ suffered for sin, was made a curse, that is, suffered the curse of the law, the curse of God; and in his sufferings he, in a sense, suffered and felt the displeasure and wrath of God; and the anger of God against sin and the sinner was in a high and eminent degree manifested and expressed in the sufferings and death of Christ."

Ibid. p. 491.

"The law could not be fulfilled by Jesus Christ without his suffering the penalty of it,

"That the moral character of God should be truly delineated in his government, is what is of primary and principal importance; because with this is certainly connected the order, the harmony, and the greatest good of the universe. The character of God being infinitely excellent, and in itself most perfectly harmonious; when it is truly delineated in his government, must of necessity be productive of the greatest good and harmony among his creatures. To manifest the real excellencies of the divine character, therefore, it was that the law was originally given; and for the same end was it established by such awful sanctions. The honour of the law of course is evidently maintained, and the ends of government answered, when that character, with which the supreme ruler invests himself in the various parts of his law, is exhibited and supported in administration. So that whenever God's just and real displeasure against sin, is exhibited in some other way, to

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righteous. And in another place, (Gal. iv. 4.) he extendeth the cause of the pardon that delivereth us from the curse of the law, to the whole life of Christ, saying; when the fullness of time was come, God sent his Son, made of a woman, subject to the law, to redeem them that were under the law: and so affirmed that in his very baptism, (Matt. iii. 25.) was fulfilled one part of righteousness, that he obediently did the commandment of his Father. Finally, from the time that he took upon him the form of a servant, he began to pay the ransom to redeem us. But the scripture, to set out the manner of our salvation more certainly, doth ascribe this as peculiar and properly belonging to the death of Christ." "And yet, is not the rest of his obedience excluded, which he performed in his life: as Paul comprehendeth it wholly, (Phil. i. 7.) from the beginning to the end, in saying, that he abased himself, taking upon him the form of a servant, and was obedient to his Father to death, even the death of the cross. And truly, even in the same death his willing submission hath the first degree, because the sacrifice, unless it had been willingly offered, had

perfectly fulfil it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead," "ascended into heaven," "maketh intercession; and shall return, to judge men and angels."

"The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same."

Say. Plat. Con. C. Scot. Con. P. C. U. S. ch. 8. sec. 3, 4, 5, 8. and Larger Cat. Q. 59.

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore, they who are elected, being fallen in Adam, are

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and obeying it perfectly. For to give up the penalty, and not execute the threatening of the law, when it is transgressed, is to dissolve and destroy the law; for a penalty is essential to a law."

"Therefore had the Redeemer undertaken to save man, without regard to the penalty of the law, and suffering it himself, he would have come to make void the law and destroy it, to all intents and purposes. He could not make 'reconciliation for sin, and bring in everlasting righteousness,' which it was predicted he should, without suffering the penalty of the law, the everlasting rule of righteousness."

Syst. Vol. 1. p. 468.

"Sinful men were under the curse of the law; and in order to redeem them, the Redeemer must take their place under the law, and suffer the penalty, bear the curse for them, and in their room."

Syst. Vol. 1. p. 469.

By inflicting the threatened penalty on him, "God has agreeable to the strictest truth, executed the threatening of his law, according to the true intent and meaning of it; and by this *has opened a way* for reconciliation and peace with man, while his truth and righteous-

equal advantage as it would be in the destruction of the sinner; atonement is then made for his sins, and a door opened for the exercise of pardoning mercy."

West on Atonement, p. 29.

"The true reason why God required an atonement for sin, was, *that the real disposition of his own infinite mind, toward such an object, might appear*; even though he pardoned and saved the sinner. Could the character of God, the disposition of the divine mind both toward holiness and sin, otherwise appear to equal advantage; there is not the least reason to imagine that he would ever have required an atonement."

West on Aton. p. 15.

Should God pardon without an atonement, he would appear to his rational creatures, not to hate sin, to be defective in his regard for the public good, and to violate the spirit of his own law. Hence his government could not be respected.

West on Aton. ch. 2. head 1, 2, 3, 4.

It was necessary that God should express his regard to the *penal* and *preceptive* parts of the law, by making an exhibition in *actions* of his hatred of

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nothing profited towards righteousness."

B. 2. ch. 16. sec. 5.

redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. *Neither are any other redeemed by Christ—but the elect only."*

Con. P. C. U. S. Say. Plat. and Con. C. Scot. ch. 3. Sec. 6.

"Christ executeth the office of a priest, in his once offering himself a *sacrifice* without spot to God, *to be a reconciliation for the sins of his people*; and in making continual intercession *for them.*"

Larger Cat. Q. 44. Shorter, Q. 25.

"The only Redeemer of God's elect, is the Lord Jesus Christ." *Shorter Cat. Q. 21.*

"Neither is there salvation in any other, but in Christ alone, who is *the Saviour only of his body, the church.*"

Larger Cat. Q. 60.

"Furthermore, by his passion or death, and by all those things which he did and suffered for our sakes, from the time of his coming in the flesh, our Lord reconciled his Father to all the faithful, purged their sinne, spoiled death, broke in sunder condemnation and hell, and by his resurrection from the dead he brought againe and

"We should learn that which Isaiah teacheth, (Isa. liii. 9.) that the chastisement of our peace was upon him, and that by his stripes we are healed. For to take away our damnation, every kind of death sufficed not for him to suffer, but to finish our redemption, one special kind of death was to be chosen, wherein both drawing away our damnation to himself, and taking our guiltiness upon himself, he might deliver us from them both." It was necessary that he should be "accounted among the wicked. (Isa liii. 21.) Why so? Even to take upon him the stead of a sinner, not of a man righteous, or innocent, (Matt. xv. 18) because he suffered death, not for the cause of innocency, but for sin." "This is our acquittal, that the guiltiness which made us subject to punishment, is removed upon the head of the Son of God. *For this setting of one against the other, we ought principally to hold fast, lest we tremble and be careful all our life long, as though the just vengeance of God did hang*

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ness are maintained, and gloriously manifested."

Syst. Vol. 1. p. 494.

vice and love of virtue, as well as in his words.

West on Aton. p. 23, 24, 26, and 27.

The work of Christ, as Redeemer, consists in atonement and meritorious obedience. Although his death was an act of obedience, yet these are two distinct things. *Atonement* consists in fulfilling the *penal* part of the law by *suffering*, to provide the way for *pardon* only; while *meritorious obedience* is such conformity to the *preceptive* part of the law as procures *positive righteousness*.

"The *atonement* made by Christ, in his suffering the penalty of the law, has respect only to the threatening of the law, that by suffering what was threatened, and what sin deserves, sinners who believe in him might be delivered from the curse. Thus Christ died *for sin*; was sacrificed or offered *to bear the sins of many*; and he shed his blood *for the remission of sins*, as the scripture asserts. This atonement therefore only delivers from the curse of the law, and procures the remission of their sins who believe in him; but does not procure for them any positive good: it leaves them under the power of sin, and without any title to eternal

"The penalties of the law, we are to remember, *express the displeasure of the law-giver in the pain and sufferings of the transgressor.*"

West on Aton. p. 27.

"The honour of the divine law, agreeably to the true spirit and import of it, is fully preserved in the government of God, when his displeasure against sin is made to appear, to equal advantage, as it doth in the execution of the penalties of the law; *in whatever way it be done.*"

West on Aton. p. 28.

The atonement particularly regarded the *penal* part of the law, and was designed to display *God's anger* against transgression. No atonement was needed to display God's love of obedience.

West on A. p. 30, 31, and 32.

"As far as God's love of *righteousness*, and *hatred of iniquity* can be separately viewed and distinguished from each other; the great end of the death of Christ was to *exhibit the latter*, not the *former*." Hence the life of Christ was taken away, by *natural evil*, to display the divine *hatred of moral*

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over us, which the Son of God hath taken upon himself."

Inst. B. 2. ch. 16. sec. 5.

restored life and immortalitie. For he is our righteousness, life, and resurrection, and to be short, he is the fulnesse and perfection, the salvation and most abundant sufficiencie of all the faithfull."

Former Con. Helvetia, ch. 11.

The manner of Christ's death upon the cross, which "was accursed, not only, by the opinion of men, but also by the decree of the law of God," was calculated to show, that the curse was removed from us to him, that by being made a sacrifice and expiatory oblation, we might be actually delivered, so that our filth and punishment might 'cease to be imputed to us.' The apostle testifieth, (2. Cor. v. 21.) the same thing more plainly, where he teacheth that he who knew no sin, was by his Father made sin for us, that we might be made the righteousness of God in him. For the Son of God being most clean from all fault, did yet put upon him the reproach and shame of our iniquities, and on the other side covered us with his cleanness. It seemeth that he meant the same when he speaketh of sin, that sin was condemned in his flesh. For the Father destroyeth the force of sin, when the curse thereof was removed, and laid upon the

"We believe, that whatsoever is requisite to our salvation is offered and communicated unto us now at length in that one Jesus Christ, as he who being given to save us, is also made unto us wisdom, righteousness, sanctification, and redemption." "We believe that by that onely sacrifice, which Christ Jesus offered on the crosse, we are reconciled to God, that we may be taken for just before him, because we cannot be acceptable to him, nor enjoy the fruit of our adoption, but so farre forth, as he doth forgive us our sins. Therefore we affirm that Jesus Christ is our entire and perfect washing, in whose death we obtain full satisfaction, whereby we are delivered from those sinnes whereof we were guiltie, and from which we could not be acquitted by any other remedie." *French Con.*

"There is no need, that either we should wish for any other means, or devise any of our owne braines, whereby we

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life, or any positive favour, or actual fitness or capacity to enjoy positive happiness. This would be but a very partial redemption had the REDEEMER done no more than merely to make atonement for sin, by suffering the penalty of the law for sinners, and in their stead. It was therefore necessary that he should obey the precepts of the law for man, and in his stead, that by his perfect and meritorious obedience he might honour the law in the preceptive part of it, and obtain all the positive favour and benefits which man needed."

Syst. Vol. 1. p. 198, 199.

"The obedience of Christ, though most excellent and meritorious, is not an atonement for the sins of men, or really any part of it. It is impossible that any mere obedience, however excellent and meritorious, should make atonement for the least sin. This can be done by nothing but suffering the penalty of the law, the evil with which transgression is threatened."

Syst. Vol. 1. p. 501.

"The sufferings of Christ, as such, made *atonement* for sin, as he suffered the penalty of the law, or the curse of it, the evil threatened to transgression, and which is the desert of it, in

evil; and hence, because the blood is the life, (Gen. ix 4.) atonement is said to be made by the blood of Christ

West on A. p. 33 and 34.

Christ did actually die, as a *substitute*, in the room and stead of the sinner, as an *exhibition* of God's anger against the sinner, and of God's hatred of sin. "The same disposition of the Deity, which would have appeared in the death of the sinner, was designed to be exhibited in the *death* of Christ."

West on A. ch. 4. p. 54 and 63.

"Christ was a *sacrifice* in his bloody and ignominious death, in a different sense from what he was in his holy and obedient life."

West on Aton. p. 62.

The perfect active obedience of Christ was necessary, that he might not deserve punishment in his own person, for his own sins; that he might be an exhibition of the sufferings of an innocent person, for otherwise, his sufferings would not have been a greater display of divine anger against sin, than the destruction of sinners; and that upon the ground of the manifestation of holy hatred of vice in him, he might make effectual intercession.

West on Aton. ch. 5.

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flesh of Christ. It is therefore declared by this saying, (Rom. viii. 3.) that Christ was in his death offered up to his Father for a satisfactory sacrifice, that the whole satisfaction for sin being ended in his sacrifice, we might cease to dread the wrath of God. Now it is plain, what that saying of the prophet (Isa. liii. 6.) meaneth, that the iniquities of us all were laid upon him, that is, that he, *intending to wipe away the filthiness of our iniquities*, was himself as it were by way of *interchanged imputation*, covered with them." "We could not certainly believe that Christ was the ransom, redemption, and satisfaction, unless he had been a sacrificed offering. And therefore there is so often mention made of blood, where the scripture sheweth the manner of our redemption. Although the blood of Christ, that was shed, served, not only for sacrifice, but also instead of washing, to cleanse away our filthiness."

Inst. B. 2. ch. 16. sec. 6.

"In the death and burial of Christ, there is offered us a double benefit to be enjoyed, that is, *deliverance from death*, to which we were become bound, and *the mortifying of our flesh*."

B. 2. ch. 16. sec. 7.

might be reconciled unto God besides this *one oblation once offered*, by the which all the faithful, which are sanctified, are consecrated, or perfected for ever. And this is the cause why he was called the Angel Jesus, that is to say, a Saviour, because he shall *save his people from their sinnes*." *Con. of Belgia.*

"Our onely succour, and refuge is to flie to the mercy of our Father by Jesus Christ, and assuredly to persuade our minde s, that he is the *obtainer* of forgivenessse for our sinnes : and that by his blood all our spots of sins be washed cleane : that he hath pacified and set at one, all things by the blood of his crosse ; that he by the same one onely sacrifice, which he once offered upon the crosse, hath brought to effect, and fulfilled all things."

English Con. A. D. 1562.

"The Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man ; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

2. Art. of chh. England.

"God is not only supremely merciful, but also supremely

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the sinner's stead; by which *he opened the way* for sinners being delivered from the curse, and *laid the foundation for reconciliation* between God and the transgressors, by not imputing but pardoning their sins who believe in the Redeemer, and approve of his character and conduct."

Syst. Vol. 1. p. 502.

One who had suffered the punishment due to his own sins could not lawfully be punished any more, but the vicarious atonement is of such a nature, that the sinner might lawfully be punished after the sufferings of his substitute. His pardon therefore, after the atonement is made, is an act of grace.

Syst. Vol. 1. p. 494, 495.

"Infinite wisdom saw it best that *redemption* should not extend to all mankind."

Syst. Vol. 1. p. 363.

The *atonement* is co-extensive with the effects of the fall.

Syst. Vol. 1. p. 317.

"The Redeemer has made an *atonement* sufficient to expiate for the sins of the whole

"Whatever therefore, would bring into view the character and law of God as effectually as the perfect obedience or suffering of men, must be considered as the atonement for sin."

Maxcy on Atonement.

"Atonement implies the necessity of suffering, *merely as a medium* through which God's real disposition towards sin should be seen in such a way, that an exercise of pardon should not interfere with the dignity of government, and the authority of law."

Maxcy on Aton.

"One great and *chief* design of the atonement made by the sufferings of Christ, was to impress a thorough conviction of God's displeasure against sin."

Maxcy.

The atonement being viewed as an exhibition of anger, "it is easy to see that it infers no obligation on the justice of God, to pardon and save the sinner."

West on Aton. p. 118.

"If such a degree of displeasure against sinners hath a real existence in the divine mind; no *external evidence* (or *manifestation*), of its existence can, possibly, render it unjust for God to destroy the sinner. The higher the evidence of this disposition rises, the more must

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"He was *put in the stead of* sinners, **ASSURETY** and **PLEDGE**, yea, and as the very guilty person himself, to abide and suffer all the punishments that should have been laid upon them."

Inst. B. 2. ch. 16. sec. 10.

"It was no inconsiderable thing that the Mediator had to do; that is, so to restore us to the favour of God, as to make us, of the children of men, the children of God: of the heirs of hell, the heirs of the kingdom of heaven." In order to this it was necessary for "our reconciliation to God." to set his obedience in the place of our disobedience, and his suffering the penalty of the law, in the place of our damnation.

Inst. B. 2. ch. 12. sec. 2, 3.

"It is truly and properly said that Christ has *deserved* God's favour for us;" so that God cannot consistently with his *justice*, punish for those sins which have been atoned for, or refuse to accept those for whom a vicarious righteousness has been procured.

B. 2. ch. 17. throughout.

just. And his justice requires, (as he hath revealed himself in his word) that our sins committed against his infinite majesty should be punished not only with temporal, but with eternal punishments, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God. Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, he hath been pleased of his infinite mercy to give his only begotten Son, for our surety, who was made sin, and made a curse for us, and in our stead, that he might make satisfaction to divine justice in our behalf."

Canons R. D. C. Head 2. Art. 1, 2.

"God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification."

Con. P. C. U. S. Con. C. Scot. Say. Plat. ch. 11: sec. 4.

"Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds, (seem they never so good,) be justified and made righteous before God: but every man of necessity is constrain-

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world ; and in this sense has tasted death for every man, has taken away the sin of the world, has given himself a ransom for all, and is the propitiation for the sins of the whole world, so that whosoever believeth in him may be saved, and God can now be just, and the justifier of him that believeth in Jesus."

Syst. Vol. 1. p. 527.

By the atonement Christ has opened the door of salvation for every sinner, by "what he has done and suffered he has obtained a righteousness as sufficient for the salvation of one as of another, of all as well as of one, or of any part," but, by his obedience he has obtained the saving influences of the Holy Ghost, and the blessing of a reconciled heart, for those only, who shall in time be actually redeemed.

Syst. Vol. 1 p. 372. and Vol. 2. p. 62. et passim.

"The atonement and righteousness of Christ are sufficient for the justification and salvation of all them who believe, be they ever so many, even all

it appear *grace* in God, to pardon and save the sinner."

West on Aton. p. 119.

"Here the direct end of the atonement is answered ; and such a manifestation made of divine righteousness, as *prepared the way* for a *consistent* exercise of mercy. Now, God would not appear to give up his law, even though he pardoned the sinner : or, to exhibit a disposition diverse from that which he expressed in the law. But, *merely* from the exhibition which was made of divine wrath in the sufferings of Christ, the pardon, even of one sinner, could, with no certainty be inferred : unless it might be inferred from the highest evidences of the reality of God's displeasure against us, that *therefore* he would, certainly *not punish*, but *pardon* us. Upon atonement being made, the situation and circumstances are such, that the great Governor of the world may consistently bestow, or withhold mercy, just as shall tend most effectually to answer the purposes of divine goodness."

West on Aton. p. 140, 141.

"Christ died not for a select number of men only, but for mankind universally, and without exception or limitation."

See a number in the "The-

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JUSTIFICATION is an act of God, in which he judicially pronounces the person before his judgment-seat, to be in the view of the law, a just person, against whom justice has no demand, and in favour of whom justice demands acceptance. "So we simply expound justification to be an acceptation, whereby God receiveth us into favour and accepteth us for righteous, and we say, that the same consisteth in the forgiveness of sins, and an imputation of the righteousness of Christ."

B. 3. ch. 11. sec. 2.

We are justified, in consequence of all which Christ does, either by obedience, suffering, or intercession, to merit justification.

B. 3. ch. 11 sec. 3.

Whatever procured meritoriously, justification, is the reconciliation, or atonement, by Christ.

B. 3. ch. 11. sec. 4. and ch. 16. sec. 5.

"What, I pray you,* hath Christ done for us if we are still

ed to seek for another righteousness of justification, to be received at God's own hands, that is to say, the forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification." "Although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefor at all." It is of grace, because God "provided the ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son, Jesus Christ, who, besides this ransom, fulfilled the law for us perfectly." "In our justification, there is not only God's mercy and grace; but also his justice, which the apostle calleth the justice of God, and it consisteth in paying our ransom, and fulfilling of the law, and so the grace of God

* "What, I pray you," reader, would be the venerable Calvin's indignation, could he now hear one say, "I am a Calvinist; and believe that Christ opened a door of mercy, so that God CAN pardon or punish; and the atonement does not absolutely secure one sinner from damnation?" Would he thank such an one, for assuming his name, the more effectually, without exciting suspicions of heterodoxy, to propagate doctrines which he denounced?

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the human race. Therefore the offer of salvation is made to all, without exception, and promised to all who believe."

Syst. Vol. 2. p. 105.

ological Magazine," printed, and re-printed by CORNELIUS DAVIS, entitled, "Redemption and Atonement not the same."

JUSTIFICATION consists in the pardon of sin, the acquitting of the sinner's person from the condemnation and curse of the law, together with restoration to favour, and the bestowment of a title to eternal life.

Syst. Vol. 2. p. 54.

"Atonement does not imply a purchase of God's mercy; it does not imply satisfaction to justice as a cancellation of debt; nor does it infer any obligation on justice for the liberation of sinners."

Maxcy.

When a sinner is justified, he is *pardoned* on account of the *atonement*, and *accepted* as a just one, on account of the *meritorious obedience* of his substitute.

Syst. Part 2. ch. 4. sec. 7.

"The sufferings of Christ did not satisfy distributive justice, since that respects personal character only; and therefore with respect to distributive justice, salvation is an act of perfect grace."

Maxcy.

In order to be justified, the sinner must first be *morally* united to Christ by a sanctified heart. The sinner must so become *one* with Christ by love

"The death of Christ is to be considered as a great, important and public transaction, respecting God and the whole system of rational beings;" and *public justice* alone is satisfied by the atonement.

Maxcy.

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liable to suffer punishment for our sins? For when we say that he bore our sins upon his body on the tree, (1 Pet. ii. 24.) we mean nothing else thereby but that he suffered *all* the pain and punishment *that was due* unto our sins. And the same hath Isaiah more lively declared, when he saith, the chastisement, (or correction) of our peace was upon him. Isa. liii.

5 What is the correction of our peace but the punishment due to sin; and which we should have suffered before we could have been reconciled to God, unless he had stood in our room? Here you see plainly, that Christ suffered the pains due to sin, *to deliver them that are his, from them.*"

Inst. B. 3. ch. 4. sec. 30.

Hence, believers are never *punished* because justice demands it; but are corrected with parental kindness. Their afflictions are not vindictive curses, but the blessings of love. It is not God's design to take vengeance on them, but to make them more dutiful children.

B. 3. ch. 4. sec. 31, 32, 33.

Neither our own good works, nor the holy nature of that faith, which is produced in us, is the ground of justification, or the reason why one sinner is

doth not shut out the justice of God in our justification, but only shutteth out the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification." "So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now, in him, and by him, every true Christian man may be called a fulfiller of the law."

Homilies of the chh. England; B. 1. sec. 3 part 1.

"Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight; not for any thing wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone. Although Christ, by his obedience and death did make a proper, real, and full satisfaction to God's justice in behalf of them that are justified; yet inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son, imputing his righteousness to them, and

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of him, "that it is *proper* to reckon or impute the righteousness of the Redeemer to the sinner." "The righteousness of the Mediator comes upon men, or is imputed to them for their justification, by their uniting themselves to him, in a cordial approbation of his righteousness, and his holy character."

"Sinners are united to Christ by faith;" or by such a benevolent disposition as includes all the christian graces.

"Faith so unites the believer to Christ, that *it is fit* and *proper* that he should be considered and treated as so far one with him, as to pardon and justify him for the sake of Christ, out of respect to his sufferings and obedience, by which he has merited such favour for all his; for all who are thus united to him." "The believer is so united to him that *it is proper* and *fit* that his righteousness should be improved in the sinner's favour."

Faith however is by *no means* the meritorious cause of justification.

"*Legal justification* is an act in favour of one who is actually just; but *gospel justification* is an act in favour of a transgressor. This act of justification does not pronounce him to be undeserving of punishment; but it delivers him from punishment which he actually deserves. It does not declare him to be entitled to divine favour, on account of his own perfect obedience; but it secures to him that favour to which he is not thus entitled."

Mass. Miss. Mag. Vol. 2. p. 198.

"As perfect obedience was the condition of legal justification, so faith is the condition of gospel justification." "The faith of Christ, or believing in Christ is made to stand in the same place in respect to gospel justification, in which the works of the law stand in a legal justification."

Mass. Miss. Mag. Vol 2. p. 201.

Christ did not so take the place of the sinner that justice could require his sufferings, for "if justice could demand his sufferings, he was treated according to his own personal

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accepted, rather than another. While enemies we were given to Christ ; he died to procure our pardon and justification, and being before enemies, by the act of imputation we are reconciled to God.

requiring nothing of them for their justification but faith, which also is his gift, their justification, is to them of free grace ”

Larger Cat. Q. 70 and 71.

B. 3. ch. 11. sec. 13, 17, 20, 22, 23.

It is a “trifling subtilty” to say, “that our righteousness must stand upon love. We grant indeed with Paul, that no other faith justifieth, but that which effectually worketh *with* charity or love, but faith deriveth not its power of justifying from that effectualness of charity. Yea, it justifieth by no other means, but because it bringeth us into the communicating of the righteousness of Christ.”

“Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification ; but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.”

Larger Cat. Q. 73.

B. 3. ch. 11. sec. 20.

“No man therefore is well founded in Christ ; but he who hath a complete righteousness in him : forasmuch as the apostle saith (1 Cor. i. 30.) not that he was sent to *help us to obtain* righteousness, but that he himself might be our righteousness : namely, (Eph i. 4.) that we are chosen in him from eternity, before the making of the world, by no deserving of ours, but according to the purpose of the good pleasure of God : (Col. i. 14.) that by his death we have

The same doctrines are taught :

Con. C. Scot. P. C. U. S. and Say. Plat. ch. 11. sec. 1, 2, 3.

The justified are perfectly free in this life, from the revenging wrath of God.

Larger Cat. Q. 77.

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"If faith did not imply a right taste and disposition, and true love to Christ, it would not in any manner or degree, unite the sinner to Christ so as to render it fit and proper that his righteousness should be reckoned in his favour, or be any reason why such a believer should be justified, rather than another, who does not believe."

character, and of consequence his sufferings had no more merit than the sufferings of the transgressor."

Maxcy.

"The nature of the atonement was such, that though it rendered full satisfaction to justice, yet it inferred no obligation on justice for the deliverance of sinners, but left their deliverance an act of pure grace ;" instead of a *legal justification*, by a substitute.

Maxcy.

"Faith does not bring into a justified state, because it is a good work, or out of respect to the *moral* goodness there is in it ; but because of the *natural* fitness there is, that he whose heart is united to Christ, as it is by believing, should be recommended to favour, and justified by his worthiness and righteousness, to whom he is thus united, and in whom he trusts."

Syst. Vol 2. p. 23, 58, 61, 62, 65, 66, and 74.

"Atonement extends to all men, but redemption will apply only to a number from among men. Atonement doth not imply the forgiveness of sin. Atonement is the foundation for redemption, and not redemption itself." Of course the atonement does not imply the justification of any sinner.

Theological Magazine.

It is out of the divine power so to impute guilt or obedience, as to *transfer* either, from Adam to his posterity, or from Christ to his people ; so, that Christ's righteousness is never in this sense *imputed*.

Emmons, p. 304, 305.

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redemption, and are delivered from destruction: that *in him*, we are adopted by our heavenly Father as children and heirs: that by his blood we are reconciled to the Father: (John x. 28.) that being given to him to keep we are delivered from all danger of perishing and being lost; that being ingrafted in him, we are already after a certain manner partakers of eternal life, being entered into the kingdom of God by hope: and yet more, that having obtained such a partaking of him, though we be fools in ourselves, he is wisdom for us before God: though we be sinners, he is righteousness for us: though we be impure, he is purity for us; though we be weak, unarmed and lying open in danger of Satan, yet ours is the power, which is given him in heaven and earth, whereby he may tread down Satan for us, and break the gates of hell."

B. 3. ch. 16. sec. 5.

"To justify, in the apostle's disputation touching justification, doth signifie to remit sinnes, to absolve from the fault, and the punishment thereof, to receive into favour, to pronounce a man just." This justification is by the atonement in Christ's blood.

Latter Con. Helvetia. Cons. Basil, Bohemia, France, England, Belgia, and Ausperge.

"In expounding the word *justified*, it is usually said, to be justified doth signify, of unrighteous to be made righteous—that is, acquitted from the guilt* for the Sonne of God his sake, that is laying hold by faith upon Christ himself, who is our righteousness."

Con. Saxony.

* *Guilt* is a law term, which denotes obligation to suffer the penalty which is annexed to the law that is violated.

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Men are brought into a justified state by the first act of faith; and this first act, entitles by divine promise and constitution to perseverance in faith, and consequently continuance in a justified state. Because, however, the whole of this *justification is conditional*, or granted on condition of perseverance in repeated acts of faith, believers ought daily to pray for the forgiveness of their sins.

"Sinners of mankind receive and enjoy the rewards, the happy fruits of the righteousness of Christ;" which "benefits of his righteousness are, of grace, bestowed upon sinners." "This is the true and only proper import of the *imputation* of Christ's righteousness to believers—this is to have his righteousness *imputed* to them; for them to receive and enjoy the benefits, the happy fruits of

Syst. Vol. 2. p. 79, 80 and 81. it."

*West on Atonement, p. 109.**

* See Notes A. B. and C. at the end of this chapter.

NOTE A.

A GENERAL VIEW OF THE CONTROVERSY ABOUT THE ATONEMENT.

The advocates for an indefinite atonement conceive, that they have espoused the common opinion of the reformed churches. The Synod of Dort, they say, has decided in their favour; and this ecclesiastical body was formed by messengers from the protestant churches of *Great Britain*, the *Electoral Palatine*, *Hessia*, *Switzerland*, *Witteraw*, the republic and church of *Geneva*, the republic and church of *Bremen*, the republic and church of *Emden*, the *Dutchy of Gelderland* and of *Zutphen*, *South-Holland*, *North-Holland*, *Zealand*, the *Province of Utrecht*, *Friesland*, *Transylvania*, the *State of Groningen* and *Omland*, *Drent*, and *France*. This venerable Synod was convened, A. D. 1618,

and solemnly declared, in their *Canons, Head 2. Art. 3.* that, “the death of the Son of God is the only and most perfect sacrifice and satisfaction for sin; is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.” The Heidelberg Catechism also says, Ques. 37. “What dost thou understand by the words, ‘*he suffered?*’ Answer That he, all the time that he lived upon earth, but especially at the end of his life, sustained in body and soul, the wrath of God *against* the sins of all mankind: that so by his passion, as the only propitiatory sacrifice, he might redeem our body and soul from everlasting damnation, and obtain for us the favour of God, righteousness and eternal life.” In reply, the Calvinists consent, that many of the confessions speak of the death of Christ, as a sacrifice, in its own nature, of immense value. They admit also, that in suffering the death of the cross for believers, Christ did display God’s indignation *against all sin*; for if Christ must die to procure the pardon of *one sin*, great indeed is the divine hatred of *every sin*. This *display* of the divine hatred of all sin, however, was merely *incidental* to the making of atonement, and not the *ultimate or chief object* of the atonement. Should it be demanded, “What *truths are exhibited* by the atoning sacrifice?” the Calvinists and Hopkinsians would both answer; “that men are sinners, that God is displeased with all sin; and that should God pardon the sinner, he is not in the least warranted to conclude, that the Holy One is reconciled to transgression, or has abrogated his holy law.” These same truths, say the advocates for a definite atonement, are clearly taught in the divine *word*; but does the *written display* of God’s glory, in loving mercy, while he loves his law and hates sin, make an atonement? The eternal damnation of the rebel angels is a *display* of the same *truths*; but does the exhibition of the smoke of torment, ascending for ever, prepare the way for any sinner’s justification?” “No!” Why not? Should *one creature* be damned, and *all others* saved, it could not be said, that God had made no exhibition of his abhorrence of sin. All which is urged, concerning the *manifestation* of the *real disposition* of the Godhead, *against* transgression, will be admitted; with this exception, that the manifestation of holy indignation constitutes no expiation of guilt. The *nature* of the sacrifice of Christ is such, that God can, for aught a creature can discover, save *one or any assignable*

number of sinners, for whom it may have pleased God that his Son *shall be a substitute*. If nothing more is intended by general, or unlimited atonement, than this, there will be no longer any dispute upon the subject. But it is demanded; "for what end was Christ born of a woman, and made under the law, in the form of a servant?" All answer, he was united to humanity, that he might be "made perfect" as a Saviour, who could obey and suffer. "For what end *did* he obey and suffer?"

Answer by the Hopkinsians. He obeyed and suffered that an innocent person, divine in his attributes, might manifest in the clearest manner God's infinite abhorrence of that infinite evil, sin; so that, after this exhibition, made by the sufferings of the Son of God, whose obedience might have excused him from all natural evil, should God release the sinner from damnation, and freely bestow on him unbought blessedness, no rational being in the universe could think God reconciled to disobedience, or unmindful of the dignity of his law, government and character.

Answer by the Calvinists. Christ obeyed and suffered, that he might fulfil the conditions of the covenant of redemption, and glorify the *justice*, as well as the *mercy* of Jehovah, in procuring such pardon and righteousness for the elect, as should in the view of the unyielding law, avail for their justification. The obedient life and the sufferings of the Son of God, therefore, had this specific object, *the justification of the elect*. To all the elect, and to no other persons did God originally design to extend the atonement. This doctrine is clearly taught in that truly Calvinistic confession, which was last quoted.

"This was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of his Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation: that is, it was the will of God, that Christ by the blood of the cross, whereby he confirmed the new covenant, should effectually redeem out of every people, tribe, nation and language, all those, and those only, who were from eternity chosen to salvation, and given to him by the Father; that he should confer upon them

faith, which, together with all the other saving gifts of the Holy Spirit, he purchased for them by his death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them, free from every spot and blemish, to the enjoyment of glory in his own presence for ever.”

R. D. C. Canons, Head 2. Art. 8.

Another question must be proposed. “In what sense did Christ obey and suffer in the stead and room of the sinner?” The learned and venerable Dr. West answers for one party, that Christ was so substituted for the sinner, “that the same disposition of the Deity, which would have appeared in the death of the sinner,” was “exhibited in the death of Christ,” so that now God can save any, or all sinners, without disgracing his throne.

In opposition to this *substitution* of one *exhibition* for another, speaks an English Divine; who maintains such a *reality* of obedience and suffering, as effectually secures the actual justification of all, for whom the death of Christ was an atonement. “I cannot but think they are in some degree guilty,” of depreciating the merits of Christ, “who will by no means allow that Christ bore the *idem*, the *same* death, the *same* curse that was threatened in the law, as due to sin, and to us for it. What was that part of the sentence of the law, that was gone out against sin, which he did not submit unto?”

Rawlin on Justification, p. 135.

“The law found him in the sinner’s place, and then God spared not his own Son: justice found him charged with the sinner’s guilt, and then it stirred up all its wrath; *awake, O sword, against my Shepherd, against the man that is my fellow: nor did it withdraw its terrors till he could say, it is finished.*”

Rawlin on Jus. p. 98.

“The whole weight of our controversy with the Socinians, upon the doctrine of Christ’s satisfaction hinges here: they will readily grant, that what Christ did in his sufferings and death was for our good; for our benefit and advantage; and that the effects

thereof might some way or other extend to us. But I think we are able to prove with the clearest evidence out of the scriptures, that his obedience and sufferings were not only for our good, but strictly and properly on our behalf, and in our stead: that he died not only as a martyr to bear witness to the truth, and confirm the doctrine which he preached; nor only as an example of that resignation and submission to the will of God, under the heaviest and most unmerited sufferings; nor merely as an exhibition of the wrath of God against sin in general; “but as a sacrifice and substitute, charged with our guilt, and bearing that punishment, which was due to our sins, that so he might make full and proper satisfaction to God for them.”

Rawlin on Jus. p. 91.

Had not Christ been by substitution legally guilty, the infliction of pain upon him had been unjust: but, “*he who knew no sin in his own person, is said to be made sin for us, by the imputation of our sin to him; that we in a parallel way, by the imputation of his righteousness to us, might be made the righteousness of God in him.*”

Rawlin, p. 123.

Hence it is argued, that it would be an act of injustice to Christ, and of despite to his righteousness not to justify every one for whom he died to make atonement: wherefore it is said, (1 John i. 9.) “*he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness.*”

To this representation it is objected by the Hopkinsians, that sinners are released from all obligations to obedience, by “*this idem per idem, this algebraical equation of an atonement;*” that the offers of salvation are unscripturally restricted; and that should all sinners be required to believe, they would many of them be required to believe a lie, and therefore unbelief in all the non-elect can be no sin.

These objections are by the Calvinists thus obviated.

The law is of eternal obligation as a rule of conduct, but believers are not under it as a covenant of works, to be thereby justified or condemned. Christ has atoned for all the sins *which will actually be committed* by the believer, and not for those

which *might be* committed by him, were he not restrained by the fear, law, and providence of God. Hence, it is as proper to exhort a *justified* person to *obey*, as an *elected* person to *make his election sure*, or a *regenerated* person to *persevere* to the end. Would you say to a child of God, "take heed that you do not fall away," and yet refuse to say, "beware that you do not sin, so that there is no more sacrifice for you?"

See Con. C. Scot. Con. P. C. U. S. Say. Plat. chap. 19. sec. 6. and Rawlin on Justification, p. 241.

It may also be remembered that the love of Christ constrains to obedience, and is the strongest bond of moral obligation.

In proposing to sinners the terms of reconciliation, the Calvinists do not require their hearers to believe a falsehood. Sinners are assured, that as Moses lifted up the serpent in the wilderness, so the Son of man was lifted up, *for this purpose*, that whosoever believeth on him might not perish, but have eternal life, *John* iii. 14, 15. They are told, that if they believe, they shall be saved; that ample provision is made for every person who shall at any time possess a contrite heart; and that such as come to Jesus shall in no case, for any crime, be rejected. Are sinners required to believe a lie, when required to believe, that the provision made by the atonement is as ample as the wisdom of God saw necessary, and as the petitions for pardon will ever require? What can a sinner be under the necessity of knowing besides this, that every person, who feels his need of a Saviour, and from the heart says, "God be merciful to me a sinner," shall find complete justification? We conclude then, say the Calvinists, that it is scriptural to declare, that *the atonement by Jesus Christ, comprehends whatever is done or suffered by him, to procure, by merit, the justification of the elect*:

OR,

"It is that which effectually removes the offence of sin, and procures for the sinner reconciliation with God."

Christian's Magazine, Vol. 3. p. 37.

We conclude, say the Hopkinsians, giving their definition that *the atonement is simply an exhibition of justice and mercy in the person of Jesus Christ, in consequence of which, God can pardon any number of sinners, but is bound by no obligation of justice to save any one for whom Christ died.*



NOTE B.

A DISCOURSE IN FAVOUR OF AN INDEFINITE ATONEMENT.*



“WHO IS THE SAVIOUR OF ALL MEN; ESPECIALLY OF THOSE
WHO BELIEVE.” 1 *Timothy* iv. 10.



In attending to these words, our FIRST inquiry will respect the import of the expression, *all men*: our SECOND, the sense in which Christ is the Saviour of all men: and our THIRD, the propriety of calling Jesus the Saviour *especially* of believers.

I. What are we to understand by the words, *all men*? We grant, that according to the customary use of language, they do not necessarily imply every individual of the human race; for the word *all* is not unfrequently used in a limited sense. Matt. iii. 5. “Then went out to him Jerusalem, and *all* Judca, and *all* the region round about Jordan, and were baptized.” *All*, here,

* It is the design of this discourse to exhibit, briefly, what is said in favour of the last definition in the preceding note. Any person who wishes a more elaborate *display* of the sentiments contained in this performance, may consult “An Essay on the Atonement,” lately published in this city. He who would read something more ingenious and argumentative, but equally erroneous, is referred to a volume entitled “Sermons, Essays, and Extracts, by various authors: selected with special respect to the great doctrine of the Atonement.”

means the greater part of the inhabitants, or a very considerable proportion. In Phil. ii. 21. it is used in the same manner; when Paul says, "*all* seek their own, not the things which are Jesus Christ's;" but manifestly intends neither to implicate himself, nor Timothy, nor the greater part of the Philippian church. In Titus ii. 11. *all* denotes many of almost every nation and description. "For the grace of God that bringeth salvation hath appeared to *all men*." These instances are sufficient to show, that when we would ascertain the meaning of any such common word, we must advert to its connexion with the context. Proceeding by this rule, we shall find, that *all*, in the text, is used in its unlimited sense, for every one of the human race; because all men are comprehended either in the class of believers or unbelievers; and God is expressly said, not only to be the Saviour of *all believers*; but of all *other* men. Consequently "the living God" is the Saviour of every descendant of Adam.

That by all men we are to understand every individual of our race, is evident from many other similar expressions, concerning the universality of redemption.

Heb. ii. 9. "We see Jesus, who was made a little lower than the angels, for the suffering of death,—that he by the grace of God *should taste death for every man*." St. John declares, that Jesus is not only the Saviour of all *believers*, but also of all *unbelievers*, when he says, "He is the propitiation for our sins, *and not for ours only*, but also for the sins of the *whole world*." From 2 Cor. v. ch. 14th and 15th verses, it is evident that Jesus died for every individual who was legally dead by sin. "We thus judge," says Paul, "That if one died for all, then were all dead: and that he died for all." Jesus, therefore, is the Saviour of every individual child of Adam. In writing to Timothy, Paul says, "God our Saviour will have [or commands] all men to be saved ——— for ——— Christ Jesus ——— gave himself a ransom for all."

Peter, in his 2d Epistle, iii. ch. 9th ver says, the Lord is "not willing that any should perish, but that all should come to repentance;" and consequently be saved, through the universal redemption.

Rom. v. 18. "As by the offence of one, the judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men, to justification of life."

In Rom. xiv. 15. and 1 Cor. viii. 11. it is represented, that some are in danger of perishing "for whom Christ died ;" and in 2nd Pet. ii. 1. we read of some who deny the Lord who *bought* them, and bring upon themselves swift destruction.*

II. We come now to inquire, in what sense Christ is the Saviour of all men ; it is evident that he is not the Saviour of unbelievers in every sense in which he is the Saviour of believers : because then no such distinction as the text contains, would have been found in the Bible. He is the Saviour of the whole world, *by office*. God appointed him to the redemption of every man ; and he voluntarily undertook the work. 1 John iv. 14 "*We have seen and do testify*," saith the apostle John, "that the Father sent the Son to be the Saviour of the world." Then said the Son, "sacrifice and offering thou didst not desire, mine ears hast thou opened ; burnt-offering and sin-offering hast thou not required. Then said I, lo, I come ! In the volume of the book it is written of me, I delight to do thy will." "Him hath God exalted with his right hand to be a Prince and a Saviour."

As the sun is constituted a light in the firmament, for the benefit of all mankind, so is Jesus Christ appointed to be the "Sun of Righteousness," to every man that cometh into the world. He is the true light, which all may behold. Hence he saith, "Look unto me and be ye saved, all the ends of the earth."

* If it shall be proved, that these passages of scripture have been misconstrued, or misapplied ; the whole foundation of the discourse will be taken away, and the superstructure must fall. The doctrine of an indefinite atonement must then lie in ruins, or be reared upon other corner stones ; for the declaration that Christ is the *Saviour* of the whole world, taken in its broad extent, will not prove that he was an *atoning sacrifice*, for all the sins of all men. He may be in many respects the Saviour of another, who makes no atonement for him. Washington was the political Saviour of his countrymen, but he made no satisfaction for their sins.

(Isa. xlv. 22.) As every man may claim a right to the sun, as ordained for his use, so every child of Adam may claim Jesus as his Saviour and plead before God, saying, "Christ hath died."

The brazen serpent, erected among the Jews, in the wilderness was typical of Christ. It was erected for all the people to look upon, when bitten by the venomous reptile. It was constituted the instrumental Saviour of the whole congregation, as truly as of one man. An individual had only to prove, that he was bitten, in order to prove, that he had a right to the *brazen medium of salvation*.

As a gospel minister is ordained over every family and individual of his society, so Christ, being ordained by God a Redeemer, is the Saviour of all the families and individuals of the earth. God "laid on him the iniquity of us all." He died, a just person, for the unjust of every age, country, and name. He magnified the law of God, and provided a way for God to appear honourable in the remission of any, or all offences.

Jesus himself declares to the unbelieving Jews, "My Father giveth you the true bread from heaven." That this gift of the bread of life, was not confined to the Jews, is evident from numerous passages of the scriptures. Christ was constituted "a light to lighten the Gentiles."

The provision made by Christ for all sinners is compared to a royal feast, made ready, free of expense, to all who are invited. Now, all things are declared to be ready, for *all men*, and *all* are invited. "Compel them to come in, that my house may be filled," saith the master of the gospel feast, in such a manner as to convey the idea of an infinite fulness, of an inexhaustible abundance. There is bread *enough*, AND TO SPARE. More provision is made than can be applied to the use of the elect. All men have the same right to the bread of life, that any individual enjoys, by the bounty of God. Jesus is the gift of God, to this sinful world. God so loved *the world*, as to give his Son to be a Saviour.

That Jesus is by office the Saviour of all men, is evident, from those commands of God, which require the unregenerate to be-

lieve with the heart, that Jesus died to save them, poor and perishing sinners. 1 John v. 10. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son."

Moreover, Christ represents his coming into the world to be the aggravation of the guilt and misery of some who finally perish. How can this be? How can it increase the guilt of any one, not to believe in Jesus as his Saviour, if Christ did not give his life a ransom for those who will never enter heaven?

Let a person prove, that he is a descendant of Adam, and is a sinner, and he makes good his claim, through the gracious promises of God, to that Saviour, who gave himself a ransom for all. God gives him leave to say, *my Lord, my God, my Redeemer.*

Our third and last inquiry respects the propriety of calling Jesus the Saviour *especially of believers*. Christ is the Saviour of all men *by office*,* but of those only who believe, *by application*,

* Did Christ undertake the office of meriting pardon, acceptance, and complete salvation for some sinners, or for all sinners, or for no sinner?

"For no sinner. He did not *merit* for any one *justification*. He made such a discovery of the disposition of God, that now God can pardon any or all sinners. This was his office."

He made atonement, then, for no sinner; and this *office of a public show* will little benefit the sinner, who anxiously asks, "how shall a guilty man be made just before God? Where shall I find a righteousness to present to my Judge, by faith, which will satisfy that law, which must have its full demands, or it consigns me to hell?" The Calvinist thinks, that every believer will find in Christ a righteousness, which was designed for him, personally; and which inflexible justice can no more refuse to accept, than, were the sinner to present his own perfect, personal obedience before the bar, the righteous Judge could pronounce condemnation. Were the doors of a prison opened, as they might be by a turnkey; what would it profit those persons whose debts were not paid? Justice would still detain them. The divine law must either relinquish what it claims of the sinner, or it must be satisfied by some one, so that the sinner can be released; and can no longer, of right, be held in prison. HE, who cancels all the charges recorded in the volume, to be opened at the judgment, against the rebel, is that rebel's Redeemer.

or *in effect*. Believers own Jesus as their Saviour : they receive him, by faith, as the propitiation for their sins ; and he becomes actually their salvation. A minister ordained over any congregation, is a minister especially of those, who attend upon his administrations, and are benefited by them. *By office* he is the minister of all. Every individual may call upon him, for the instruction he can give, and the ordinances he is empowered to dispense. But he is *in effect* the spiritual servant of such alone as attend upon his ministry.

A physician may have the charge of an hospital. *By office* he is the physician of every individual ; but in effect of those only who ask his advice, obey his prescriptions, and are recovered by his medicines.

One skilful in the navigation of our coast is appointed pilot of our ships. Some accept his services, but others reject them. He is the pilot of all *by office*, but *in effect* of those only, who commit themselves to his care, and are guided into some harbour of safety.

Thus Christ is invested by the Father with the office of Saviour. This he sustains towards the whole guilty world. But they alone are benefited, who attend on his ministry ; apply to him, as the great physician of souls, and commit themselves to his guidance. He actually saves, and therefore is the Saviour, especially, of all who believe his preaching, are healed by his balm of Gilead, are piloted by him into the haven of felicity.

Now, is it a difficult thing for one who entertains these views of universal redemption, and the actual salvation of believers, to answer objections ? Is it impossible to escape from THE DILEMMA* into which our opponents imagine they have brought us ? We reject each of the three propositions, which are considered the only alternatives upon this subject. Christ "underwent the pains of hell," for *neither* "all the sins of all men ;" *nor* "all the sins of some men ;" *nor* "some sins of all men." The idea,

* Christian's Magazine, Vol. 1. p. 74.

that Christ suffered the pains of hell, is not inculcated in the scriptures; nor does reason teach us, that it was necessary for the salvation of sinners, for the pardon of condemned malefactors.

It is enough for us to know, that Jesus Christ suffered and tasted death for every man, so that God can be just when he justifies any assignable number of the ungodly. Jesus prepared the way for God to pardon *one* sin, and by the same suffering, to pardon *all* sin. We cannot suppose, nor shall we believe, until God saith it, that Jesus suffered a certain degree of pain, *to buy off one from hell*; and more pain, to purchase another sinner. Christ offered himself once for all. When he died he ceased from suffering, so that he never made atonement by actually enduring the misery of *hell*, for any man. He suffered, in *this world*, without enduring in any sense the pains of hell, enough to display the divine justice and mercy, in the act of pardoning transgression against the holy law. We affirm, that all which Jesus endured was necessary to the salvation of one sinner, and adequate to the salvation of all sinners.

“Why then should not the sin of unbelief be pardoned?”*

It is pardoned, in thousands of instances; when repented of and forsaken.

* When a few such questions are proposed, the advocate for a general and indefinite atonement cannot fail to have recourse to Arminianism for answers. If atonement is made for all, they feel the necessity of saying that the reason why one is saved and another is lost, is to be sought in the difference which men produce in themselves. Hence it has become customary to say, that penitence *renders* a person the proper object of mercy. The Arminians do not hesitate to say, that God will save as many as he can possibly persuade to accept of pardon. It follows therefore, from each of these systems, that the number of the saved depends rather upon human volition, than the divine election.

NOAH WEBSTER, Esq. in his dictionary, defines an *Arminian* to be “one who denies predestination, and holds to free will, and universal redemption.” In its proper place he might have introduced the name *Hopkinsian* before the same definition.

“ But why should not all unbelievers be saved ?”

So long as unbelief continues, it is in its own nature an effectual bar to that holy happiness, in which salvation chiefly consists. Should any one be justified, while an unbeliever, he could not be happy even in heaven. He must repent and be sanctified. This unbelief is the source of all sin, and a combination of every damning ingredient.

“ But since there is ample provision for the salvation of all, why does not God bring them to repentance ?”

He does every thing which his character and our freedom require to be done ; and then, in justice, causes us to reap according to what we have sowed. “ What more could I have done ?” “ Ye will not come unto me that ye might have life ?”



NOTE C.

A CRITIQUE ON THE FOREGOING SERMON.

Such discourses are better calculated to mislead the inconsiderate, than to convince the “ noble Bereans.” The text should have been critically examined. Θεῶ ζῶντι, *The living God*, is the antecedent to the relative pronoun *who* ; which is an expression, rarely, if ever applied to the second person of the Trinity. It denotes God, the Father. The text therefore, declares, that God extends his preserving, and saving goodness, in a greater or less degree to all men ; but especially to his children. Should this construction be rejected, and should it be admitted that the passage refers to our Lord Jesus Christ, it will not follow, from his being called the *Saviour* of all men, that he actually made *satisfaction for the sins* of all men. If Jesus has procured a space for repentance, and the temporary forbearance of God, for the non-elect, it does not of course follow, that he made an atonement, to satisfy divine justice, and merit accept-

ance, for *every* rebel. Should it be said, however, that Christ made atonement for *all*; the discourse has proved, that *all* may be restricted to a less number, than the whole of the human race. It might be said, Christ is the Saviour, of *all men*, who are elected, by divine appointment, or *office*; and *especially* the Saviour of those of the elect who do now actually believe, and enjoy the purchased blessings of the atonement.

The same kind of ignorance or negligence has perverted many other passages. In Hebrews ii. 9, and 10. the apostle is speaking of the *sons of God*; and declares, that in bringing them to glory, it became the Captain of their salvation to be made perfect, in the character of a Saviour, by taking upon him a body capable of suffering; so that he could *taste of death*, or *die*, *ὅτι περ πάντων*. The original contains nothing answerable to *man*; and the elliptical expression should undoubtedly be supplied by *ὁ υἱός*, *son*. Christ was made, for a *little while*, lower than the angels, that he might *die for every son*, about to be brought into glory.

The holy scriptures contain nothing more favourable to the doctrine of a general atonement, than the declaration of John, that Christ “is a propitiation for our sins; and *not for ours only*, but also for the sins of the whole world.” 1 John ii. 2. In these words, the apostle addressed himself to those believers, for whom his epistle was immediately designed, and to whom it was directed, saying, “my little children, sin not: but if any man should be tempted and sin, let him remember, to prevent him from sinking in despair, that we have an Advocate with the Father, who is the propitiation for the sins of every one, who now believes; yea, even for the sins of the whole world, which shall at any future time believe on his name.” *World* is often restricted in this manner; and Christ has a spiritual world, in opposition to that which lieth in wickedness.

If, however, as some suppose, John addressed Jewish Christians; by the whole world, he might have intended believers of all nations; or of the Gentiles; for the inhabitants of the *Roman Empire*, and the uncircumcised, generally were denominated “the whole world.” Luke ii. 1. Upon these principles

may be explained the 1 John iv. 14. and all similar passages, which speak of God's loving the world, and of Christ's being the Saviour of the world. If these explanations are unsatisfactory, the advocates of a definite atonement have no objection to granting, again and again, that Christ is so far the Saviour of all men, that all the privileges which the elect and the reprobate enjoy in this life are derived to them, through the Saviour: while they firmly deny that *the pardon of sin is purchased* for any one, who will not be finally pardoned. In the 2 Cor. v. 14, 15. Paul is speaking of those, who are *constrained* by the love of Christ; and declares, that he died for all such persons, who were dead. But if he is speaking of all mankind, Christ may have died for all, while his death was constituted an atonement for the elect alone. One good man may die for another, so that the survivor may derive advantage from the death, while it makes no reconciliation between God and the sinner.

It was taken for granted, that atonement was made for all mankind, because God commands all men to be saved, and is unwilling that any should perish. 1 Tim. ii. 4. and 2 Pet. iii. 9. The application of these passages will avail as much against the doctrine of a *particular election*, which is not denied, as against a *particular atonement*. If God may consistently command men, not elected, to repent, he may men, for whose sins no price of redemption has been paid; and if he is "not willing" that the *reprobate* should perish, he has the same disposition, and is "not willing," in the same sense, that the *unredeemed* should perish.

If the persons said to be in danger of perishing, "for whom Christ died," (Rom. xiv 15. and 1 Cor. viii. 11.) were *elected*, the same reasoning will hold good. If they were not elected, Christ did not by *substitution* die for them, so as to make atonement for their sins; and all such persons not only are *in danger* of being lost, but *actually will go* to perdition.

The only remaining passage of scripture, which was quoted in the discourse, and which deserves particular notice in this discussion, is the 2 Pet. ii. 1. "Even denying the Lord who bought them."

The word *αγορασαντα*, rendered *bought*, is never used as synonymous with *καταλλαγη*, atonement, or *ιλαστηριον*, propitiation; but is derived from a word which signifies simply to *procure* to one's self. The persons said to be bought were *αγορασαιτα*, *procured* as any thing is obtained, either by exchange or purchase, *at a market place*. Should you procure to yourself an ox at the market, you might pay a price for him; but it would not be a *price of redemption*. Should you procure a fatling for your guests, you would not say, that you had made atonement, or reconciliation, or a propitiation for it, to the man of the stall. Neither may you say, that atonement was made for these persons, who were bought, and denied their Master.

Διςποτην, "*the Lord*, who bought them," and who was denied by them, is in Luke ii. 29 Acts iv. 24. and 2 Tim. ii. 21. used to denote the Father, in distinction from Jesus, the God-man-mediator, and there is no reason to suppose, that in this passage it means Christ.

The false teachers, who brought in damnable heresies, are said to have denied the Lord, who procured them to himself, or set them apart, as his teachers. In this sense, many, who are bought of the Lord, being put into the ministry of reconciliation, deny the Lord Jesus, whom they should preach, and the true doctrine of the atonement, which is the foundation of the gospel system.

For a more full elucidation of these important passages of scripture, the reader is referred to the writings of Dr. OWEN; and to an essay (in six numbers, on the doctrine of the atonement,) written by one of the most learned divines, and acute-metaphysicians of our country; which is contained in the 3d. volume of the *Christian's Magazine*.

When a writer pretends to find no difficulty in escaping from the dilemma exhibited in the *Christian's Magazine*, he is to be suspected of prevarication or ignorance. Christ, says the sermon, *suffered the pains of hell*, for no sinner.

If he did not actually endure the wrath of God, in his holy soul, it is difficult to account for his agony in the garden, and for

his exclamation on the cross. Some pretend that all this agony arose from his peculiar discoveries of the evil nature of sin, and from his unusual apprehension of God's hatred of it; but not from any actual torments which he himself experienced.

All the Calvinists believe, that Christ was so "made a curse for us," as to suffer, at some time before his ascension, the pains of hell. Some of them think these torments commenced in the garden and continued until he "gave up the ghost." Others of them believe, with Calvin, that the expiatory sufferings, in the soul, were not completed until the resurrection. If either of these opinions can be proved to be scriptural, the sermonizer must discover some new way of extricating himself from the dilemma.

When the expiring Jesus said, "it is finished," it is by no means *certain* that all his sufferings were ended. In his prayer, before his apprehension, he said, "I have *finished* the work which thou gavest me to do," (John xvii. 4.) when it remained for him, afterwards, to heal the wound caused by Peter, to answer for himself before the tribunal of Pilate and the sanhedrim, to bear his own cross, to endure reproach, to suffer on Calvary, and arise from the dead, for our justification. The expression, "it is finished," no more proves that the *sufferings* of Christ were terminated, than his prayer proves that all his mediatorial *works* were accomplished.

The Saviour was intent upon perfect obedience to the whole will of God. To his disciples he said, "This that is written must yet be accomplished in me." It is said in the 28th verse of the 19th of John, that "Jesus knowing that all things *ἤδη τετέλεσται*, *had hitherto been accomplished*, that the scripture might be completely fulfilled, said, I thirst." In consequence of this, a soldier put a sponge of vinegar to his mouth, and Jesus tasted it; so that the prophecy in the 69th Psalm, verse 21. "In my thirst they gave me vinegar to drink," was accomplished. Nothing besides this, remained to be done before his death, that all the things written concerning him might have their fulfilment. So soon as he had tasted, he said, concerning this prediction, *Τετέλεσται* it is accomplished," or brought to its end. Then,

having power to lay down his life, he bowed his head, and voluntarily died.

I know of no other passage which apparently *contradicts* Calvin's doctrine, that Christ suffered the pains of hell in his human soul not only before death, but while his body was in the grave. There is no impossibility in a soul's suffering, when separated from the body : and there is nothing more incredible in the doctrine, that Christ suffered the pains of hell after death, than that he endured them on the cross. From what Christ said to Mary, it is argued by some, that the God-man-mediator did not cease from suffering while in the world of departed spirits. He does not represent himself to have entered into his glory, which he had with the Father before his humiliation. "Οὐπω γὰρ ἀνέβη εἰς οὐρανόν, *I have not yet ascended.*" John xx. 17. It is demanded, "how then could Christ say to the penitent thief, 'to-day shalt thou be with me in paradise?'" Upon a former occasion, Jesus Christ spake of himself as the Son of man, "who is in heaven." When he spake to the thief he was in paradise, in one sense : and gave the penitent an assurance that he should be, in the course of that day, received to the same celestial world. *To-day you shall be admitted to heaven.* Yet he who was by his divine ubiquity in heaven, not having returned *to a state of happiness*, might bear the iniquities of his people, being made sin for them, while in the immediate presence of the Eternal Father.

"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Psalm xvi. 10. Peter quotes this passage, (Acts ii. 27.) and applies it to Christ. If Christ in no sense endured the pains of hell, it is demanded by some, who agree with Calvin, why does he exult in the promise, that he shall not be *left* in hell, nor suffered to see corruption ? It is granted, that the Hebrew word שׁאול, used in the Psalm, and the Greek ᾠδὴ, used in the Acts, frequently denote the state of the dead, or the world of departed spirits, "without regard to the goodness or badness of the persons, their happiness or misery."* The phraseology of these passages, therefore, does not *exclude* the doctrine, that Christ suffered after death. In one place at

least, (Psalm ix. 17.) שׂאֵרֵל, *hell* certainly denotes a state of punishment beyond the grave. "The wicked shall be turned into *hell*." Were we to exclude the idea of suffering from this state of departed spirits, from this שׂאֵרֵל, or *אֵדֶם*, or *hell*, we should make this awful denunciation apply equally to the righteous and the wicked ; for all men must be turned into the grave ; and the world of departed spirits ; where all are either happy or miserable. If happy, they are said to be in heaven : if miserable, in *hell*.

All the ancient Protestant Confessions say, without any qualification, "he descended into *hell*." The Con. C. Scot. and the Con. P. C. U. S. add to the Creed this marginal explanation ; "he continued in the state of the dead, and under the power of death, until the third day." This, however, does not *contradict* the opinion that Christ suffered while in the state of the dead ; for both these confessions say, chapter VIII section IV. that he "underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us, enduring *most grievous torments* immediately from God *in his soul*." According to all the confessions, Christ suffered the pains of *hell* at some time, and for a certain season.

That he suffered for sin, in his holy soul, after death, I will neither affirm nor deny, but present the reader with some of the Great Reformer's observations, which may tend to excite inquiry, and elicit the truth.

"It is not meet to pass over his descending to *hell*, wherein is no small importance to the effect of redemption." "In treating of the sum of our doctrine, it is necessary that it have a place allowed it, as a thing that containeth a very profitable mystery of a very important matter, which ought not to be despised." "Now, if any will not for precise curiosity admit it into the Creed, yet it shall straightway be made to appear plainly, that it is of so great importance to the sum of our redemption, that if it be left out, there is lost a great part of the fruit of the death of Christ." *Inst. B. 2. ch. 16. sec. 8.* Upon that part of the Creed, in which it is said, he "was crucified, dead and buried ; he descended into *hell* ;" Calvin observes, "there are

again some who think, that there is no new thing spoken in this article, but that in other words the same thing is repeated which was spoken before of his burial: forasmuch as the word *infernum*, hell, is in the scripture oftentimes used for the grave. I grant that to be true which they allege of the signification of the word, that hell is oftentimes taken for the grave; but there are against their opinion two reasons, by which I am easily persuaded to dissent from them. For what an idleness were it, when a thing not hard to understand, hath once been set out in plain and easy words, afterwards with darker implication of words, rather to point towards it than to declare it. For when two manners of speaking that express one thing be joined together, it becometh that the latter be an exposition of the former. But what an expression were this, if a man should say thus: whereas it is said that Christ was *buried*, thereby is meant that he went down to hell? Again, it is not likely that such a superfluous, vain repetition could have crept into this abridgement, wherein the chief points of our faith are summarily noted in as few words as was possible. And I doubt not that so many as shall have somewhat diligently weighed the matter itself will easily agree with me."

Ingt. B. 2. ch. 16. sec. 8.

"But concerning Christ's going down to hell, beside the consideration of the Creed, we must seek for a more certain exposition, and we assuredly have such a one out of the word of God, as is not only holy and godly, but also full of singular comfort. Christ's death had been to no effect, if he had suffered only a corporal death; but it behoved also that he should feel the rigour of God's vengeance: that he might both appease his wrath and satisfy his just judgment. For which cause also it behoved that he should as it were hand to hand wrestle with the armies of hell, and the horror of eternal death. We have even now alleged out of the prophet, (Isa. liii. 5.) that the chastisement of our peace was laid upon him: that he was stricken of his Father for our sins, and bruised for our infirmities. Whereby is meant that he was put in the stead of sinners, as surety and pledge, yea, and as the very guilty person himself, to abide and suffer all the punishments that should have been laid upon them: this one thing excepted, that he could not be holden still of the sorrows of death. Therefore it is no wonder if it be said, (Acts ii. 24.) that he went down

to hell, since he suffered that death wherewith God in his wrath striketh evil doers.* And their exception is very fond, yea, and to be scorned, who say, that by this exposition the order is perverted, because it were an absurdity to set that after his burial which went before it. For after the setting forth of those things that Christ suffered in the sight of men, in very good order followeth that invisible and incomprehensible judgment which he suffered in the sight of God: that we should know that not only the body of Christ was given to be the price of our redemption; but that there was another greater and more excellent price paid in this, that in his soul he suffered the terrible torments of a damned and forsaken man."

"According to this meaning doth Peter say, (Acts ii. 24.) that Christ rose again, having loosed the sorrows of death, of which it was impossible that he should be holden, or overcome.

* The words to which Calvin here refers are these: "whom God hath raised up, having loosed the pains of death." The common reading is *τὰς ὀδύνας τοῦ θανάτου*, but many copies read *ἁδον*. It is worthy of inquiry in what sense the *pains*, or *torments* of death or hell were loosed at the resurrection.

I have introduced what Calvin says upon this subject; because candour requires, that when exposing the aberrations of the Hopkinsians, I should not conceal the departure of the Calvinists themselves from their founder. I know of no other doctrine of original Calvinism, besides this of the descent into hell, which is not cheerfully subscribed by the Calvinists of the present age.

It is to be remembered, however, that Calvin's works were never adopted for the standard of any of the Calvinistic churches. They formed confessions of faith for their own use; and because these standards generally agree with the doctrines of the most distinguished of the Reformers, they are called Calvinistic.

To oppose this single opinion, or to support it, will not constitute a Calvinist; unless we should proceed upon the principles of a late "OLD FASHIONED CHURCHMAN," and call a few coarse daubings, performed by a pudding stick, instead of a pencil, "A FULL LENGTH PORTRAIT OF CALVINISM" See a highly instructive, and delicately sarcastic review of this work, commenced in No. 4, of the 4th Vol. *Christian's Magazine*.

He doth not name it simply death : but he expresseth that the Son of God was wrapped in the *sorrows* of death, which proceeded from the wrath and curse of God, which is the original of death. For how small a matter had it been, carelessly as it were, in sport to come forth to suffer death ? But this was a true proof of his infinite mercy, not to shun that death which he so sore trembled at. And without doubt the same is the apostle's meaning to teach, in the epistle to the Hebrews, where he writeth : that Christ was heard of his own fear. Some translate it reverence or pity, but how unfitly, both the matter itself, and the very manner of speaking proveth. Christ therefore, praying with tears and mighty cries, is heard of his own fear : not to be free from death, but not to be swallowed up of death as a sinner ; because in that place he had put our person upon him."

"This is our meaning : that he suffered the grievousness of God's rigour, for that he being stricken and tormented with the hand of God, did feel all the tokens of God when he is angry and punisheth. Whereupon Hilariy argueth thus, that by this going down we have obtained this, that death is slain. And in other places he agreeth with our judgment, as where he saith : the cross, death, and hell are our life. Again, the Son of God is in the hell, but man is carried up to heaven. But why do I allege the testimony of a private man, when the apostle affirmeth the same, mentioning this for a fruit of his victory, that they were delivered which were by fear of death all their life long subject to bondage ?" "So by fighting hand in hand with the power of the devil, with the horror of death, with the pains of hell, it came to pass, that he both had the victory of them, and triumphed over them, that we now in death should no more fear those things, which our Prince hath swallowed up."

Inst. B. 2. ch. 16. sec. 10 and 11.

"They have recourse to another cavil, that though Christ feared death, yet he feared not the curse and wrath of God from which he knew himself to be safe. But let the godly readers weigh how honourable this is for Christ, that he was more tender and more fearful than the most part of the very dregs of men. Thieves and other evil doers do obstinately hasten to death ; many do with haughty courage despise it : some others

do mildly suffer it. But what constancy or stout courage were it for the Son of God to be astonished, and in a manner struck dead with the fear of it? For even that which among the common sort might be accounted miraculous, is reported of him, that for vehemency of grief, even drops of blood did fall from his face. Neither did he this to make a show to the eyes of others, but when in a secret corner, whither he was gone out of company, he groaned unto his Father. And this puts it out of all doubt, that it was needful that he should have angels to come down from heaven to relieve him with an unwonted manner of comforting. How shameful a tenderness, as I said, should this have been, to be so far tormented for fear of common death, as to melt in bloody sweat, and not to be able to be comforted, but by sight of angels? What? doth not that prayer thrice repeated, (Matt. xxvi. 29.) ‘Father, if it be possible, let this cup depart from me,’ proceeding from an incredible bitterness of heart, shew that Christ had a more cruel and harder battle than with common death.”

“This is our wisdom, well to understand how dear our salvation did cost the Son of God. Now if a man should ask me if Christ went down to hell, when he prayed to escape that death; I answer, that then was the beginning of it: whereby may be gathered, how grievous and terrible torments he suffered when he knew himself to stand to be arraigned for our cause before the judgment-seat of God.” *Inst. B. 2. ch. 16. sec. 12.*

The doctrine that Christ *locally* descended to the souls of the fathers, confined in some subterraneous region, called Limbus, or purgatory, is explicitly condemned, by Calvin.

Inst. B. 2. ch. 16. sec. 12.

The answer to the 44th question of the Heidelbergh Catechism says that these words, “he descended into hell,” were added, “that in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.”

Witsius says, "although the article of Christ's descent to hell is found, in so many words, neither in the holy scriptures, nor in the most ancient Creeds ; yet in some sense, it is religiously believed and asserted by us."

Witsii Exercitationes sacre in Symbolum, Exer. 18. cap. 8.

"When, therefore, we profess to believe that Christ descended to hell ; we think that article has reference partly to his *body*, and partly to his *soul*." *Ibid cap. 9* "So far as it respects the body, it denotes his burial, or the retention of his body in the sepulchre, and in the state of death." *Cap. 10.* "But we have also signified that it can be applied to the soul : not however because it is written in Psalm xvi. 10th, 'thou wilt not leave my soul in hell : ' for it is not necessary to understand that passage as referring to that part of man which we call *soul* or *mind*. The Hebrew word נֶפֶשׁ, which the Psalmist uses, sometimes signifies the animal, or the irrational, Gen. i. 20, 21. or the rational part." "What therefore prevents, that if we do not, with the venerable Beza, in his first edition of the New Testament, translate it, we at least expound it, 'non derelinques cadaver meum in sepulchro.' For that by NEPHES is sometimes denoted *the mortal body*, and by SCHEOL the *sepulchre*, I think is abundantly supported by what has been already said. Nevertheless, we profess to believe, that the soul also descended to hell : not however in that sense, in which it pleases the Romanists, after some of the ancients, to teach, as if the soul of Christ, after separated from the body by death, truly, properly and locally had visited certain subterraneous places ; whether of *Tartarus*, that he might show to those whom eternal punishments detain, and even to the Devil himself, the potency of his reign and the triumph regained from transgression ; or of I know not what *Limbus*, which is said to be situated on the margin of Tartarus, that he might announce to the spirits of the fathers, salvation procured by himself, and bring them back thence with him, to be borne to heaven." *Cap. 13 et 14.* This *descent*, says the same learned writer, *into hell*, is a *figurative* description of the pains of soul, which Christ endured before death. See the whole of *Exercitatio XVIII.*

CHAPTER X.

OF EFFECTUAL CALLING. *

CALVIN,

AND

OTHERS.

There are two kinds of *calling*. The first is an universal calling, by "the outward preaching of the word," which renders even reprobates inexcusable. The second is a special calling, given to the elect, which is a manifestation of their election, which consists in "the inward enlightening of his Spirit," by which "he maketh the word preached to be settled in their hearts."

Inst. B. 3. ch. 24. sec. 1 and 8.

"That general calling is common to the wicked; but this special calling bringeth with it the spirit of regeneration, which is the earnest and seal of the inheritance to come,

"Effectual calling is the work of God's almighty power and grace, whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto,) he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein."

"All the elect, and they only are effectually called; although others may be, and often are,

* The expression, "effectual *calling*," has become almost obsolete, in the vocabulary of *modern* theology. The reason is obvious. The idea which was formerly expressed by it, is deemed Arminian heresy. Since men are not affected by the fall, in any thing but the *will*, and since that will is only to be changed by the creation of a new and holy volition, there can be no propriety in speaking of this *creation*, as of a *calling*, *inviting*, and effectually *persuading* the sinner. Dr. Hopkins' System contains one chapter "on regeneration," and another on "divine illumination;" in both of which, he attempts to prove, that the scriptural "enlightening of the mind," consists in the bestowment of "a HEART to *know* God."

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Regeneration is an act of God, in which, by his almighty energy he produces "the exercise of a new heart." In this act, of which God is the agent, man is *passive*; and is "the subject on which, or in which, the effect is wrought." The effect wrought, is a holy volition, and in exercising this, which is *conversion*, or turning about from sin to God, man is *active*. The effect of regeneration may be called, in general, *love*, or universal, disinterested benevolence.

Hop. Syst. Part 2. ch. 4. sec. 2, 3.

"The subject of this operation, in which this change and effect is wrought, is the *will of the heart*; that is, the moral and not the natural powers and faculties of the soul. As moral depravity is wholly in the will or heart, the source and seat of all moral actions, the divine operation directly respects the heart; and consists in changing and renewing that. The understanding or intellect, considered as distinct from the will,

Effectual calling consists in God's creating in the heart of the sinner, by his own immediate energy, a willingness to be saved.

Emmons, p. 368. and Williams' 4th Sermon.

"It appears, from what has been said, that men need no supernatural divine assistance, in order to make them *able* to obey all the commands of God. If men needed any supernatural, divine assistance, in order to make them *able* to obey any of the divine commands, they would be unable to obey those commands so long as that necessary assistance was withholden: which would be the same as for God to require more of them than they are able to do. But this he never does. Men, therefore, need no supernatural, divine assistance, in order to make them able to obey all the commands of God. So long as they are upheld in being, they are able, without any aid or assistance whatever, to do all that God requires."

Mass. Miss. Mag. Vol. 3. p. 367.

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wherewith our hearts are sealed up against the day of the Lord."

B. 3. ch. 24. sec. 8.

"We are called to the knowledge of God; not such as, contented with vain speculation, doth but fly about in the brain, but such as shall be sound and fruitful, if it be rightly conceived, and take root in our hearts."

B. 1. ch. 5. sec. 8.

"The letter thereof is dead, and the law of the Lord killeth the readers of it, when it is separated from the grace of Christ, and not touching the heart, only soundeth in the ears. But if it be effectually printed in our hearts by the Holy Ghost, if it present Christ unto us; then it is the *word of life*, converting souls, giving wisdom to little ones, making hearts cheerful, and giving light to the eyes. (Ps. xix.) The apostle calleth his preaching the ministry of the Holy Ghost, (2 Cor. iii. 8.) meaning that the Holy Ghost doth so stick fast in his truth, which he hath expressed in the scriptures, that then only he putteth forth and displayeth his force, when the scripture hath her due reverence and dignity."

Inst. B. 1. ch. 6. sec. 4. and ch. 9. sec. 3.

outwardly called by the ministry of the word, and have some common operations of the Spirit; who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ."

Larger Cat. Q. 67, 68 Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 10. sec. 1, 2, 4.

"But when God accomplishes his good pleasure in the elect, or works in them true conversion, he not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by his Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit, pervades the inmost recesses of the man; he opens the closed and softens the hardened heart, and circumcises that which was uncircumcised, infuses new qualities into the will, which though heretofore dead, he quickens, from being evil, disobedient and refractory: he renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree it may bring forth the fruits of good actions."

Con. R. D. C. Head 3. and art. 11. of the Canons.

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is a natural faculty, and is not capable of moral depravity."

Syst Vol 1. p. 532.

"This point is particularly observed and stated, to expose and rectify a mistake which has been too often made, representing regeneration as consisting chiefly, if not wholly, in renewing the understanding, as distinguished from the will, and letting light into that, antecedent to any change of the heart, and in order to it; and by which light in the understanding, the will is inclined and turned from sin to holiness. This is turning this matter upside down."*

"It is indeed impossible to give true moral light and understanding to the depraved mind of man, by any operation whatsoever, on the intellect, antecedent to the renovation of the will; for the darkness is in the latter, and con-

God does not effectually call by enlightening the understanding; for unrenowned sinners see the true character of God; and the more they are enlightened in the knowledge of this, the more they hate every thing good.

Emmons' 15th Ser. and Williams, p. 82. et passim.

"Nor is there any supernatural assistance given them in regeneration; for they do not need that. All God does in regenerating sinners, by the almighty power of his Holy Spirit, is to make them willing to do, what they were really able to do before. Sinners are as really able to repent and believe, and do every other duty before they are born again, as after they are born again."

Muss. Miss. Mag. Vol. 3. p. 368. and Emmons, p. 267.

* The poets have represented their LOVE to be blind. This fiction has become a part of the new divinity. Love is the effect to be produced, and then the understanding is to be enlightened. This love regards an object, which is not presented to the mind; or which it does not see. It is to be produced without any illumination of the understanding. The Hopkinsian LOVE, therefore, is also blind. But in opposition to this doctrine of a poetical feeling about the heart, which is not excited by the view of any thing, the Calvinists believe, that before a sinner can have any affection of love for any spiritual object, that object must first be presented to the eye of his understanding, in such a manner that it shall appear lovely. Before there can be any rational affection for Christ, he must be exhibited, as the chief among ten thousand. Faith must look on Jesus before it is possible for her to feel that he is altogether lovely.

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“ So at length it cometh to pass, that *man made afraid* with the feeling of eternal death, which he seeth to hang over him by the deserving of his own righteousness, turneth himself to the only mercy of God, as to the only haven of salvation : that feeling that it is not in his power to pay that he oweth unto the law, despairing in himself, he may take breath again and begin to crave and look for help.”

Inst. B. 2. ch. 7. sec. 3.

“ For when a man is once brought into knowledge of sin, then he truly beginneth to hate and abhor sin ; then he heartily disliketh himself, confesseth himself to be miserable and lost, and wisheth himself to be another man. Further, when he is touched with some feeling of the judgment of God (for the one immediately followeth upon the other) then he lieth stricken and overthrown,” and looketh “afterward unto the goodness of God, unto the mercy, favour and salvation, that is through Christ.”

B. 3. ch. 3. sec. 3.

“ The beginning of our conversion unto God is fear.”

B. 3. ch. 3. sec. 7.

“ And whereas some affirme that so much integritie of minde was left to man after his fall, that by his naturall strength and good workes he is *able* to convert and prepare himself to faith and the invocating of God, it is flatly contrary to the Apostolike doctrine and the true consent of the Catholike Church.”

Con. of Wirtemberge.

“ We beleeve, that this true faith, being bestowed upon every one of us by the hearing of the word of God, and the operation of the Holy Spirit, doth regenerate us, and make us as it were new men, raising us up, unto newnesse of life, and setting us free from the bondage of sin.”

Con. of Belgia.

“ That we might obtain these benefits of Christs, namely, remission of sins, justification, and life everlasting, Christ hath given his gospell ; wherein these benefits are layed forth unto us, as it is written in the last of Luke, that *repentance should be preached and remission of sinnes, in his name among all nations.* For whereas all men born after a naturall manner have sinne in them, and cannot truly satisfie the law of God, the gospell bewrayeth our sinne, and sheweth us Christ

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consists in the wrong inclination of that; and therefore cannot be removed, but by renewing the heart. Others have supposed, that there is in regeneration, an operation on the understanding, or intellect, first, in order to enlighten the mind; and then by divine energy, the will is renewed, and brought to comply with the light let into the understanding. But this is unscriptural, and contrary to the nature and order of things." "Nothing is necessary but the renovation of the will, in order to set every thing right in the human soul: and if the will be not renewed, or a new heart be not given, by an immediate operation, no operation on any other faculty of the soul, and no supposable or possible change, can set the heart right, or renew it in the least degree."

Hop. Syst. Vol. 1. p. 535, 536.

"This illumination, therefore," consists, "in forming the heart to true discerning, and hereby opening the eye of the mind, to see the truths revealed in the scriptures; or in forming the single eye, which will receive the light which before shined."

Syst. Vol. 1. p. 595.

"1st, God cannot make them willing to be saved, by giving them a sense of guilt."

Emmons, p. 362.

"Nor, 2dly, Does it appear possible, that he should make them willing to be saved, by giving them a sense of danger."

Emmons, p. 363.

"Nor, in the last place can he make them willing to be saved, by giving them a sense of the worth of their souls, and the importance of eternal happiness."

Emmons, p. 364.

"Since sinners are unwilling to be saved, when they see their danger and feel their guilt, and when the way of salvation by Christ is clearly pointed out; no moral suasion [even should God use it,] or objective light, can have the least tendency to make them willing."

Emmons, p. 366. and Williams, p. 89.

"Willing is acting. Willing right is acting right, and willing wrong is acting wrong."

"God by his immediate efficiency, in converting a sinner makes him will right; which is effectually calling him, or giving him a new heart."

In turning to God, and in first loving him, the sinner is as *active*, as in any subsequent act of obedience.

Emmons, p. 337. et passim.

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"God doth regenerate only the elect, with incorruptible seed for ever, so that the seed of life panted in their hearts never perisheth."

B. 3. ch. 2. sec. 11.

"This therefore is the true knowledge of Christ, if we receive him such as he is offered of his Father, that is to say, clothed with his gospel. For as he is appointed to be the object of our faith, so we cannot go the right way to him, but by the gospel going before to guide us. And truly there are opened to us the treasures of grace, which being shut up, Christ should little profit us."

B. 3. ch. 2. sec. 6.

"It is manifest that God hath always made use of his word, as the mean of conveying solid and sufficient instruction to those whom he inclined to have taught."

B. 1. ch. 6. sec. 3.

the Mediatour, and so instructeth us touching remission of sinnes. When as the gospell doth convict us of sinne, our hearts thereby terrified must firmly beleever, that there is given unto us freely for Christs sake, that remission of sinnes, and justification by faith, by the which we must beleever and confesse, that these things are given us for Christs sake, who was made an oblation, and hath appeased the Fathers wrath for us."

Con. of Auspurg.

"In regeneration the understanding is illuminated by the Holy Ghost, that it may understand both the mysteries and will of God."

Con. Helvetia.

In effectual calling man is altogether *passive*.

Con. C. Scot. Say. Plat. Con. P. C. U. S. ch. 10. sec. 2.

"The Sonne of God doth dwell in the church," "and by his word doth kindle in our mindes the knowledge of God, and doth confirme and governe our mindes by the Holy Spirit."

Con. of Saxony.

God gives to ordinances a "spiritual efficacy."

Con. P. C. U. S. Say. Plat. and Con. C. Scot. ch. 7. sec. 6.

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An honest and good heart; a single eye; a renewed mind; an illuminated soul; a new heart; a wise and understanding heart; an heart to know God; and disinterested affections, are all synonymous expressions. In like manner, a blind mind, an evil eye, a hard and stony heart, a darkened understanding, an unrenewed temper, and self-love, all signify the same thing, even selfish affections.

Syst. ch. 4. of Part 2. sec. 4 and 5. passim.

"The scripture represents God, as not only making men willing to be saved, but as making them willing by an act of his power."* "He not only addresses their eyes and ears, by external objects, and their understanding and consciences, by moral motives; but he actually operates upon their hearts, and there produces new feelings or affections, by the same almighty power, which he exerted in creating the world, and in raising Christ from the dead. Nothing short of this can be meant, by his raising men to spiritual life, making them *new creatures*, and *working in them* that which is well pleasing in his sight."

* The following passages are supposed to favour the idea of calling the sinner, by creating his willingness to be saved. "Thy people shall be willing in the day of thy power" "I will give you an heart of flesh, and cause you to walk in my statutes." "Now he that hath wrought us for the self same thing is God." "That ye may know what is the hope of your calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ Jesus when he raised him from the dead." "You hath he quickened, who were dead." "We are his workmanship, created in Christ Jesus unto good works." "He is a new creature." "He who hath begun a good work in you, will perform it." "Worketh in you both to will and to do." "Working in you that which is well pleasing." "God gave the increase."

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“ Our question is not here how diversely Christ draweth us unto him, or prepareth us to the endeavour of godliness : only this I say, that there can be no uprightness found where reigneth not the Spirit which Christ received to communicate the same to his members.* Then, according to the saying of the Psaimist, (Ps. cxxx. 4.) ‘with thee is mercifulness, that thou mayest be feared.’ No man will ever reverently fear God, but he that trusteth that God is merciful unto him : no man will willingly prepare himself to the keeping of the law, but he that is persuaded that his services please him : which tenderness in pardoning and bearing with faults, is a sign of fatherly favour. Which is also showed by that exhortation of Hosea, Hos. vi. 2. ‘Come, let us return to the Lord, because he hath plucked us, and he will heal us : he hath stricken us, and he will cure us.’”

Inst. B. 3. ch. 3. sec. 2. †

“ By the outward ordinances ; as our Lord makes the reprobate inexcusable, so, in the power of his spirit, he applies unto the elect effectually, all saving graces purchased to them in the covenant of redemption ; and maketh a change in their persons. In particular, 1, He doth convert and regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections and faculties, for giving spiritual obedience to his commands. 2. He gives them saving faith, by making them, *in the sense of deserved condemnation*, to give their consent heartily to the covenant of grace, and to embrace Jesus Christ unfeignedly. 3. He gives them repentance, by making them with godly sorrow, in the hatred of sin and love of righteousness, turn from all iniquity to serve God.”

*Sum of Saving Knowledge ;
Head 4. in Scot. Con.*

* See note A at the end of this chapter.

† The Calvinists believe, that in effectually calling rational beings, who have the power of volition, God deals in a rational way ; so that without creating volitions immediately, all the elect are infallibly brought to hate iniquity and love holiness. The divine influences operate upon the man, who is to be called into God’s marvellous light, through the instrumentality of appropriate means. These means of effectual calling, are denominated means of grace. For a description of these, see at the end of this chapter, Note B.

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It is the design of the preaching of the gospel to show sinners the duty of immediate and perfect holiness; to convince them of their great wickedness; and teach them what they must really do, by their own voluntary act. Being *acted upon*, they must exercise disinterested love, repentance and faith, or perish. "And when men enjoy the gospel, God opens the hearts of whom he pleases." In view of gospel truths, God creates holy exercises of repentance and faith, in some who *could*, but otherwise *never would* believe and obey.

Syst. Vol. 2. Part 2. ch. 4. sec. 9.

"The divine operation in regeneration, of which the new heart is the effect, is *immediate*, or it is not wrought by the energy of any means as a cause of it; but by the *immediate* power and energy of the Holy Spirit. It is called a creation, and the divine agency in it, is as much *without a medium*, as in *creating something from nothing*. Men are not regenerated, in the sense in which we are now considering regeneration, *by light or the word of God*."

Syst. Vol. 1. p. 536.

"Some suppose, that there are various ways, in which God can make sinners willing to be saved, without any *immediate* operation upon their hearts. But it appears from fact, that this is the only way, in which *even omnipotence* can bring them to a cordial compliance with the gospel."

Emmons, p. 359, 360, 361 and 362.

"By common grace, God invites and commands men to accept salvation, and makes them feel their obligation to submit to the terms of life. But by special grace, God actually inclines their hearts to embrace Jesus Christ freely offered to them in the gospel. God usually exercises common grace toward sinners, long before he makes them the subjects of special grace. He often employs every mode of moral suasion, a great while, before he puts forth an act of his power to make them willing to be saved."

Emmons, p. 666.

NOTE A.

ON THE APPLICATION OF REDEMPTION.

The elect sinner, for whose sins Christ made satisfaction, and for whose person he purchased salvation, is, at the time appointed in the counsels of peace, apprehended of the Saviour by the Holy Spirit, and so quickened in Christ, that he, who was once dead, embraces the Lord of glory, for his righteousness and strength.

According to the covenant of grace, Christ takes this sinner, claiming him for his own ransomed property, and infuses, by his Spirit, a new, spiritual principle of life. Christ unites himself to the sinner by his quickening Spirit, and the sinner unites himself by faith to the Redeemer. This union is *reciprocal*, because the parties concerned are mutually united; and *spiritual*, because it is effected by the Holy Ghost. It is also called *mystical*, because it is an inexplicable fact, which is asserted in divine revelation: but it is not more mysterious than the union between matter and mind; between divinity and humanity in Christ; or between the Father, the Son, and the Holy Ghost in one Godhead.

That the Father, Son, and Holy Ghost are one God; that two whole, perfect, and distinct natures are united in the one person Jesus Christ; and that believers are members of Christ's mystical body, are three mysterious facts, to which God in the scriptures bears testimony. These three mysterious doctrines, taught in divine revelation, are above our comprehension, but not contrary to our reason. They are the cardinal points upon which every other part of the system of truth depends, and against which every error, in a greater or less degree, militates.

Deism, polytheism, and atheism, are directly opposed to the first, and consequently to the other two. Judaism, Arianism, Sabellianism and Socinianism, are directly opposed to the second, and consequently to the first and third. All the errors

and confusion of doctrines which prevail among *Christians*, excepting on the questions which relate to the external order of the church, militate against the third ; and if carried out, consistently, to their full length, would also indirectly oppose the two first mysteries.

The formation of the covenant of grace immediately rests on the Trinity ; and the fulfilment of the conditions of that covenant on the hypostatical union ; while the application of the benefits purchased depends entirely on the mystical union between Christ and the redeemed sinner.

Upon these principles proceeds the arrangement of the doctrines in the Westminster Standards. "The union which the elect have with Christ is the work of God's grace, whereby they are SPIRITUALLY and MYSTICALLY, yet really and inseparably, joined to Christ as their head and husband ; which is done in their effectual calling." *Larger Cat.* Q. 66. "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." *Shorter Cat.* Q. 29. "The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." *Shorter Cat.* Q. 30. See also *Larger Cat.* Q. 58.

This doctrine of a spiritual and mystical union is explicitly taught in the holy scriptures. "I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing." *John* xv 5. "Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us." "And the glory which thou gavest me I have given them ; that they may be one, even as we are one." *John* xvii. 20, 21, 22. "We are members of his body, of his flesh, and of his bones." "This is a great *mystery* ; but I speak concerning Christ and the Church." *Eph.* v. 30 and 32.

On this mystical union it is important that every believer should insist, because upon it depends the whole doctrine of the

application of redemption. Regeneration is one benefit purchased by Christ, for the elect sinner, which is bestowed, in the order of nature, before the mystical union is completed. By the gift of the principle of faith God renews, and by the exercise of faith the sinner embraces Christ; so that from this time the union is formed, and the believing sinner possesses spiritual life. By faith we receive Christ for our Head, and by the pulsations of his heart the currents of life flow to the remotest members of his body. He is not only our *righteousness*, but our *life*: not only the *way*, and the *truth*, but the spiritual source of all holy activity. The mystical union is the foundation of our justification, adoption, sanctification and exaltation to heaven. In Christ alone can we be pardoned, accepted, purified, and made heirs of the blessedness of the Redeemer's kingdom.

This is the creed of the whole Presbyterian church. In addition to the parts of our standards already quoted, let any one consult the 10th chapter of the Confession, and the 69th question of the Larger Catechism. Not one doubt of the Calvinism of our creed will then remain. This bond of ecclesiastical union should be preserved inviolate.

NOTE B.

ON THE MEANS OF GRACE, ACCORDING TO THE CALVINISTIC SYSTEM.

Some philosophical divines utterly reject the idea of *means* of grace. But we read in the holy scriptures of a *space for repentance*,* of an *accepted time*, and of the *day of salvation*.† Why then may we not speak of a *day of grace*?

The scriptures speak of *knowing* the grace of God,‡ and of the *bestowment*,§ *dispensation*,|| and *reception*,¶ of the grace of

* Rev. ii. 21. † 2 Cor. vi. 2. ‡ Colos. i. 6. § 2 Cor. viii. 1.

¶ Eph. iii. 2. ¶ 2 Cor. vi. 1.

God. These expressions seem to imply, that there are means of knowing, dispensing and receiving.

By the word *grace* the scriptures convey the idea of favour, freely bestowed on one who deserves no kindness. In Rom. xi. 5, 6. it is said, "there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Here grace is directly opposed to every thing merited by works of righteousness, performed by him, who is the object of favour. The man who merits favour by obedience, repentance, or any other good work, may claim it as *justice*: but kindness manifested to one who has done nothing to deserve it, is *grace*. The GRACE OF God, in this extensive sense, is bestowed, in a greater or less degree, on all men; for they have enjoyments which they do not deserve; but he gives to his people only "the grace of God which bringeth salvation"* Through this grace they obtain the pardon of their sins, and acceptance of their persons. By the grace, therefore, of which the believer is the subject, is intended that favour which saves a rebel from the miserable effects of his own sin, from the punishment of hell, and introduces him, as a justified person, to the happiness of heaven.

Analogy would lead us to suppose that this salvation, which is of grace, is accomplished by appropriate means: for EVERY OTHER DIVINE DISPENSATION, with which man is acquainted, is characterized by the use of means. In the creation of Adam, Jehovah *made use of red earth*, for the formation of his animal frame; and by means of breathing into his nostrils the breath of life, produced a living soul. When Eve was to be produced, means were again used; for God brought a deep sleep upon Adam, and from one of his ribs made woman. The use of means, in the creation of our first parents, was calculated to convey important instruction to their descendants, who were to live an animal and a spiritual life, through some appropriate instrumental agency. After the creation of the first pair, means were

used for their preservation. In God they were to live, move, and have their being ; but not without the instrumentality of light, heat, air, water, food, respiration, the circulation of the blood, nervous agency, muscular force, and the voluntary, or involuntary exercise of numerous animal functions.

They were to be instructed. For this purpose the Creator gave them the organs of sensation. He furnished objects as a sort of alphabet, and taught them to read in the opening volume of nature. In teaching, he was pleased to use means. He caused the sun, moon and stars to shine upon their organs of vision, and thus taught them to think of these heavenly luminaries, and, by beholding the greater or the less light, to distinguish between days and nights, seasons and years. God appeared in some visible form, and made audible, articulate sounds ; so that he affected by these means, the eyes and ears of our progenitors, and through them supplied their souls with knowledge. Having conveyed ideas to their minds, or having taught them to think of external objects, he taught them also to remember, compare, combine, and abstract their thoughts ; and thus, by the use of their mental powers, to advance in human wisdom.

Men were to communicate their thoughts to their companions. For this purpose God has given expression of countenance, the power of gesticulation, of speech, of representation by symbols and images, besides the ability of attaching definite ideas to arbitrary characters.

We may trace the history of man from Adam to the present day, and we shall find, that *God* has used means in relation to his *creatures* ; and that the whole system of intercourse between man and all other beings is a system of means.

There were means of creation, preservation, government, revelation, thought, feeling, conversation and action, from the beginning. The connexion which God has established between cause and effect in the natural world, affords presumptive evidence, that instrumental agency is an universal principle of divine proceeding in the moral world. Why are we to suppose, that *in grace alone*, means are rejected ?

The love of God for fallen men, is sometimes called grace. This love was in the heart of God from everlasting ages, for "God is love." *This grace* was the originating cause of *that grace* which a sinner receives; and the eternal source of all the means by which that favour was procured, and is actually communicated to the rebel. The divine disposition to save was in no sense *procured*; but the actual remission of sin, and the justification of "the ungodly," certainly was purchased by costly means. This remission and justification constitute *the gift of life*, which the believer *receives*, and which is called *grace*. "Receive not the grace of God in vain."* It is as proper, therefore, to speak of *the means of grace*, as of *the means of salvation*, for grace is that favour which God bestows upon the sinner, in the very act of saving him.

This grace, or this salvation, was obtained through the incarnation, obedience, and sufferings of the Son of God. "God so loved the world"—here is the moving cause—"that he gave his only begotten Son" Here is the provision of means, by which is to be purchased this favour, "that whosoever believeth in him should not perish, but have everlasting life." By taking upon himself humanity, Jesus was "made perfect,"† as a Redeemer, that he might become the author of eternal salvation. To procure the bestowment of pardon, "God was manifest in the flesh."‡ Jesus Christ is the great mediatorial agent between Jehovah and his guilty people. The grace which is bestowed upon the transgressor, is a gift purchased by his precious blood. Hence we read of "the grace of God, which is given you by Jesus Christ;"§ of "the grace that is in Christ Jesus,"|| and of God, "in Christ reconciling the world unto himself."¶ "Grace and truth came by Jesus Christ,"** and by him, "we have received the atonement."†† In the first chapter of the epistle to the Ephesians, the saints are said to be blessed, with all spiritual blessings in heavenly places, *in or through Christ*: to be chosen *in Him*: to have been predestinated to the adoption of children *by Jesus Christ*; and to have the forgiveness of sins, termina-

* 2 Cor. vi. 1. † Heb. v. 9. ‡ 1 Tim. iii. 16. § 1 Cor. i. 4.

|| 2 Tim. ii. 1. ¶ 2 Cor. v. 19. ** John i. 17. †† Rom. v. 11.

ting in complete redemption, *through his blood*. In the fourteenth verse of the same chapter, we read of the salvation of the saints, as “the redemption of the purchased possession.”

When we speak of a *purchase*, a *price* is presupposed. Hence the apostle Paul says, to justified persons, “ye are bought with a price.”* We can be justified and have peace with God, only “through our Lord Jesus Christ.”† The whole spiritual church, “he hath purchased with his own blood.”‡ It is God, who is rich in mercy, who quickens us, on account of the great love wherewith he loved us, even when we were dead in sins; but then, he quickens us not, except it be “together with Christ;” that being raised together, and made to sit together in heavenly places, in Christ Jesus, *He* may show, in the ages to come, the exceeding riches of his grace, in his kindness towards us through Christ Jesus.§ “We are his workmanship, created in Christ Jesus.”||

The whole gospel is a revelation of the grace of God, and a history of *the means* by which that grace was *procured*, and is now *made effectual* to the salvation of purchased rebels. The means are such, in their magnificence, as the glorious work required. Whatever difference of opinion may exist concerning the nature and extent of the atonement, no professor of the religion of Christ will deny, that the incarnation of the Divinity; the obedience, suffering, death, resurrection, exaltation and intercession of the Messiah, are the means, by which all the grace, which guilty man receives in this life and the future, was in some manner procured. It is established, therefore, that, in one sense at least, it is scriptural to affirm the existence of means of grace.

Favour, however, purchased and reserved in store, is of no use until it is conveyed to the persons for whom it is designed. The grace of God, as it respects the sinner, is nothing, except it be dispensed to him, and received by him.

* 1 Cor. vi. 20. and vii. 23.

† Rom. v. 1.

‡ Acts xx. 28.

§ Eph. ii. 4, 5, 6, 7.

|| Eph. ii. 10.

Jesus Christ having received gifts of pardon and peace, for a "peculiar," or, as we read in the margin of some bibles, for a "purchased people,"* is pleased, in the use of suitable means, to bestow them, so that of his fulness they all receive "grace for grace."† He causes his redeemed ones to accept of the redemption, which he has procured by his sacrifice of himself. Should any one demand, "by what means is the grace of God communicated to the sinner?" an answer may be given, in one short sentence. "By grace are ye saved, *through faith*."‡ It is by the gift of justification, that an unjust or ungodly person is saved. This is the grace which God gives him, and which he embraces, through the instrumentality of faith. Christ is made of God, "unto us wisdom, and righteousness, and sanctification, and redemption," *through faith* in his name. Therefore it is said, "he who believeth, and is baptized, shall be saved."§ It is "by faith," that Christ dwells in our hearts.¶ "All have sinned and come short of the glory of God," and must be everlastingly accursed, except they be justified by some vicarious righteousness. God is gracious, and therefore provided a Saviour, who obeyed and suffered in the sinner's place; so that now, "it is God that justifieth," in consequence of the atonement by Jesus, which is the *meritorious*, not the *originating* cause. Hence we read of "being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation THROUGH FAITH in his blood." It is through faith alone, that Christ becomes effectually the Saviour of any transgressor. The faith in question, is that by which we receive the gift of eternal life, so as to become, in the judgment of God, one with Christ; and which works by love, purifies the heart, and overcomes the world. It is such a belief of divine truth, revealed in some manner to the understanding, and made effectual by the Spirit, as disposes the sinner to accept of Christ for his Saviour, and obey the King of Zion as his Sovereign. This is the gift of God: for, "by grace are ye saved, *through faith*; and that not of yourselves; it is the gift of God."¶¶

* 1 Pet. ii. 9.

¶ Mark xvi. 16.

† John i. 16.

§ Eph. iii. 17.

‡ Eph. ii. 8.

¶¶ Eph. ii. 8.

Having ascertained, that the grace of God is gifted to the sinner through faith, and being taught that this faith is itself a gift, we come to the inquiry,

By what means is faith produced?

How does God communicate that faith, which is the grand medium by which the rebel becomes actually interested in the grace of God, purchased for him by Jesus Christ?

Christ not only purchased grace for men, but the means of conveying it to them through faith, and the means of producing that faith. On this subject, Paul says, "Who then is Paul, and who is Apollos, but *ministers by whom ye believed*, even as the Lord gave to every man? I have *planted*, Apollos *watered*, but God *gave the increase*. Now he that planteth, and he that watereth are one; and every man shall receive his own reward, according to his own labour. For *we are labourers together with God: ye are God's husbandry; ye are God's building*. According to the grace of God which is given unto me, *as a wise master builder I have laid the foundation*, and another buildeth thereon."* Paul, certainly, was an advocate for the means of grace, who, while he laboured, gave God the glory. He speaks of gospel ministers as instrumental agents, by whom God brought the Corinthian christians to the possession of the "saving grace of faith." The word of God is compared to *seed*, which must first be *planted*, and *watered*, before it will be caused, by divine influences, *to grow*. "I have planted" Paul had scattered divine truth, like seed, upon the minds of sinners. He had gained their attention, and taught them the principles of christianity. "Apollos watered." Thus a second agent was used by the Spirit, to perpetuate the influence of that truth which Paul disseminated. Then God made the truth effectual. The glorious personage here represented to be the author of spiritual life is the Holy Ghost. By his own blood, Christ purchased a right to send the Spirit, to work faith in his redeemed people. "It is the Spirit that

quickeneth,"* the Holy Ghost, who teaches, and dwells in the believer;† the Spirit, who takes of the things of Christ and shows them to us, who creates us in Christ Jesus; who leads the sons of God, through progressive sanctification to peace, joy, triumph and glory. "That which is born of the Spirit, is spirit."‡ The gift of spiritual life is compared by Paul to the bestowment of vegetable life. "God gave the increase," or the "Holy Spirit *made to grow* the word of life in the human heart." This mode of speaking is warranted by high authority. "Behold," said the Divine Teacher, "a sower went out to sow his seed: and as he sowed, some fell by the *way side*," or in the *path-way*, "and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred fold." "Now the parable is this: The seed is the word of God."|| Every man, who diffuses, in any manner, the word of God, is a sower, under the providential government of the Holy Spirit. The hearts of men are compared to ground continually beaten with the foot, and to rocky, thorny, or good soil.

All that soil on which the word of God is to be sown and flourish, is, in its original state, hard, thorny, and unfruitful, except in noxious plants. Before it can receive, retain, and cherish the seed, it must be prepared by the labours of God's husbandmen. Hence the scriptures speak of a preparatory work, which is not improperly denominated *divine culture*.

"Thus saith the Lord to the men of Judah and Jerusalem, break up your fallow ground, and sow not among thorns."§ In the tenth chapter of Hosea we read, "O Israel, thou hast sinned." "Ye have plowed wickedness, ye have reaped iniquity." "Sow to yourselves in righteousness, reap mercy. *Break up your fallow ground* for it is time to seek the Lord." Fallow ground is that which has been long unoccupied, and un-

* John vi. 63. † 1 Cor. ii. 13. and iii. 16. ‡ John iii. 6.

§ Luke viii. 5—11.

§ Jer. iv. 3.

fruitful, except in the spontaneous production of weeds. Sometimes, that is called fallow ground, which has been once plowed, but is not yet prepared for seed, and consequently brings forth neither grass nor grain. The spiritual meaning of the command is, that we should prepare the hearts of men, which now are unfruitful, for the reception of the word of God, and the production of the fruits of faith. If they have been already once *plowed*, or excited, we are to plow them again, that they may become mellow: then we are to cast in the seed of gospel truth, and water it, humbly depending on God to bless our exertions, and make his own word productive of holiness.

The grand instrument used by God to break up the fallow-ground of the human heart is the law. This exhibits the truth, in relation to man's obligations, character, condemnation, and exposure to everlasting punishment.

That divine truth, and particularly that part of it, which relates to the law, in distinction from the gospel, is the principal instrument of breaking up the fallow ground, and preparing the heart for the reception of the seed of faith, will appear from many passages of the word of God. Christ prays for all, who shall be saved, saying, "sanctify them through thy truth; thy word is truth:" and adds, "for their sakes I sanctify myself, that they also might be sanctified through the truth." *John* xvii. 17—19. Now if the whole of sanctification, including its commencement, which is regeneration, is effected by the Spirit *through the truth*, it is reasonable to suppose that *conviction*, and what Calvin calls, the *preparatory work of faith*, is accomplished by the same means. "The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." *Prov.* vi. 23. The law is said, (*Gal.* iii. 24.) to be "our schoolmaster to bring us unto Christ, that we might be justified by faith." Before we can have saving faith in Christ, we must be convinced of sin; because, until we feel that we are helpless sinners, we shall not look to the Saviour for deliverance. It is by the law that we are so convinced as to become "poor in spirit." "By the law is the knowledge of sin." *Rom.* iii. 20. "I had not known sin but by the law: for I had not known lust, except the law had said, thou shalt not covet." "I was alive without

the law once ; but when the commandment came, sin revived, and I died."

This is preparatory to the commencement of the life of faith. We must be *slain by the law*, in order that we may be made *alive by the gospel*. "The law of the Lord is perfect, *converting the soul* : the testimony of the Lord is sure, *making wise the simple* :—the commandment of the Lord is pure, enlightening the eyes." *Ps. xix. 7, 8.*

Peter represents grace and peace to be given to sinners, "*through the knowledge of God, and of Jesus our Lord.*" *2 Pet. i. 2.* He considers also; that men escape the pollutions of the world, through the instrumental agency of the same knowledge. *2 Pet. ii. 20.* Our Lord had previously taught the same doctrine, when he said, *John xvii. 3.* "this is life eternal, that they might *know thee*, the only true God, and Jesus Christ." When the heart is prepared, through that FEAR which is *the beginning of wisdom*, (*Prov. ix. 10.*) then God sends his *gospel* to the sinner, through an enlightened mind, into the affections. This, according to Calvin, is the use of the *law* and the *gospel*, in the restoration of fallen man. In the application of these it pleases the Holy Spirit to make use of that human instrumentality, which is in itself *impotence*, but which, in his hands, is mighty. Feeble men are commanded to speak the word of God faithfully ; and concerning this same word, the Lord demands ; "is not my word like as a fire, and like a hammer that breaketh the rock in pieces?" *Jer. xxiii. 29.* Such is the power of the gospel that it is denominated, "the word of life." *Philip. ii. 16.* To the Corinthian converts Paul says, "as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers ; for *in Christ Jesus I have begotten you through the gospel.*" *1 Cor. iv. 15* Paul had prepared them, through preaching the law, by which is the knowledge of sin, to despair of help from human aid, and from their own personal righteousness. Then he preached the righteousness of Jesus the substitute, who bare our sins in his own body on the tree, and God gave the grace of faith, which embraces the offered salvation. Paul planted the gospel seed ; and afterwards, Apollos, by proclaiming the same truth, watered it.

This, however, would have been in vain, had not the Spirit caused that very seed, which was planted and watered, to grow: so that these ministers should become successful "labourers together with God." The Lord did give the increase, and they were, therefore, persons "by whom," or instruments *by which*, the Corinthians were brought to the saving belief of the truth. The Spirit created these sinners anew in Christ, but it was through Paul as a spiritual father. God gave it to him and others, to enlighten the eyes of the Gentiles, and bring them to the knowledge of that truth, which is *able to make men wise to salvation*. 1 *Tim.* ii. 4. and 2 *Tim.* iii. 15.

Paul calls Timothy his "own son in the faith;" and concerning Onesimus, a servant, who had fled from his master to Rome, whom the apostle had been the instrument of converting, he says to Philemon, "I beseech thee for my son, whom I have begotten in my bonds." When Paul would persuade the master to receive his servant kindly, he says, "if he hath wronged thee, or oweth thee aught, put that on mine account," and then delicately adds, "I do not say to thee, how thou owest unto me *even thine own self* besides." Paul had actually begotten, by the gospel, to spiritual life, Timothy, Onesimus and Philemon.

If there are no means of communicating "the grace of faith," why do we read of one sinner's turning another from the error of his ways, to serve the living God? Why is it said, "that he which converteth a sinner shall save a soul from death, and shall hide a multitude of sins?" *James* v. 20. Why did Paul become "all things to all men," but that he "might by all means save some?" Why do we find such a caution and promise as are contained in these words? "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 *Tim.* iv. 16. Paul informs the Romans, that he was ready upon all occasions to preach the gospel, because it was "the power of God unto salvation," and because he desired and expected "some fruit among" his hearers. *Rom.* i. 13, 16. Why is a "ministry of reconciliation" appointed for the church, and continued in it, by divine appointment? 2 *Cor.* v. 18. We are informed, *Eph.* iv. 11, 12. that apostles, prophets, evangelists, pastors and

teachers were given “for the perfecting of the saints—for the edifying of the body of Christ;” which is the church. Evidently, then, there are means of grace; there are means by which the vineyard of the Lord is cultivated, and his “building,” his temple, erected.

Many other parts of the holy scriptures might be adduced, to prove that *purchased grace is conveyed from Christ, by the operations of the Holy Ghost, through faith; and that the gift of faith is ordinarily communicated through the instrumentality of truth.*

God’s people are made willing, in this manner, to embrace Jesus, in the day of his sovereign grace and almighty power. Man is enabled to wield the sword of the spirit, the word of God: and the Lord makes bare the bosom of his foes, directs the attack, and makes the weapons of the spiritual kingdom sharp in the hearts of the King’s enemies. *Eph. vi. 17. and Ps. xlv. 5.* The “word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” *Heb. iv. 12.*

Having arrived at the conclusion, that divine truth is the medium through which the Spirit communicates faith, and thus effectually calls the heirs of salvation, it remains to be exhibited, *by what means THIS TRUTH is brought into operation.*

Instead of working without instruments, in teaching the truth, God invariably adapts them to his designs. The knowledge of God, of man, of the law, and of the gospel, is to be conveyed to the human mind. It does not please Jehovah, so far as we can learn, immediately to create ideas, or thoughts, upon these subjects; but he presents objects, and employs both our bodily organs and mental faculties. When God has been pleased to make an immediate revelation of any truth, he has even then done it through the faculties of the being, which were already in existence. When “at sundry times, and in diverse manners,” God “spoke in time past” to the prophets, and through them to the fathers, the Holy One assumed some visible form, and used the

sounds of a human voice. His revelations were through signs, visions, sounds and dreams.

To perpetuate the knowledge of saving truth, the Father of mercies has given mankind the Holy Bible. From this we derive knowledge, through our organs of sight, or of sound. We either read or hear it. These scriptures we are to search and meditate upon, with diligence and devotion. Parents are to teach them to their children, masters to their pupils and servants, and the ministers of the gospel to all classes of men. That all may have access to the truth, the scriptures are to be published in all languages, and spread to all lands. That the people may be constrained, and in some sort compelled to hear the whole truth, public teachers are to expound the scriptures, and the missionaries of the cross are to preach the gospel to every creature. In this manner will be ushered in that glorious day, when *effectual calling will be universal*, and the knowledge of God will cover the whole earth.

The means which Jehovah uses to bring those to the knowledge of the truth, who shall be heirs of salvation, are almost as numerous as their peculiarities of character and situation. Ask twenty intelligent Christians by what means God effectually called them out of darkness into his marvellous light, and each will have to exhibit something singular, in the mode of divine operation through the truth. The Lord, who made us, knows every string which reaches the human heart, and his hand can touch ten, or ten thousand of them, so as to produce heavenly melody in that soul, which once resounded only with infernal discords.

All those means, which are blessed by God, for the conveyance of salutary truth to the mind, may be called means of grace, or means of effectual calling; because God makes use, sometimes of one, and at other times of another, or of many in union, to work his pleasure in the soul.

FAITH is the *primary*, and TRUTH the *secondary* means of bestowing grace. The *means of conveying truth* constitute a *third* order; and these may be subdivided into three classes.

The *first* comprehends those in which divine providence is the immediate author of the means, as well as of the gracious influences. God sends affliction, disappointment, tribulation, sickness, adversity generally, or prosperity, or some unusual occurrence, which he causes to promote serious reflection. He awakens sensibility, perhaps by the death of a friend, child, or partner; he knocks loudly at the door of the sinner's heart; forces a passage for truth, quickens the conscience, convinces of sin, slays by the law, and then freely gives faith in "one mighty to save." By his unusual providences the Lord often speaks, causes the sinner to hear, and makes the dead soul live.

The *second* class comprehends those means, which men use by divine appointment, and under the guidance of Providence for the salvation of their fellow men. Of this description are the training of children in the way in which they should go, family worship, the preaching of the word, the other public ordinances of the Lord's house, particularly the administration of the sacraments, gospel discipline, the example of the pious, and friendly admonition. All these may come under the general denomination of *planting*; and when seed is, in this manner, committed to the soil, God does usually give the increase.

The *third* class comprehends all those means, in which impenitent sinners, either from the force of conscience, education, habit, or any other cause, are used under Providence as agents, immediately acting upon themselves. It is not pretended, that God requires any thing short of immediate and perfect holiness, or that the unrenewed sinner serves God by the use of these means; for his heart is unsubdued, and there is not found *one* good thing towards the Lord God of Israel, in any part of him. Still, we affirm that God, who brings good out of evil, through the sovereign grace of the Lord Jesus Christ, often causes sinners, essentially and everlastingly to serve themselves. What they perform from no good motive is often converted, by the Holy Spirit, to their saving benefit.

The *second* and *third* classes of subordinate means are not unfrequently caused to co-operate. The parent trains his child, and from filial affection, *natural* but not *holy*, the child consents

to be trained ; and the Spirit of the Lord operates through this concurrence of means, so that when the child is old, he departs not from the way of wisdom.

A master reads the word of God. In obedience to command, or from a conviction of decorum, his servant attends, and God sets home to his heart the words of life.

A gay, thoughtless youth, is instigated by advice, curiosity, or the insufferable fatigue of doing nothing, to frequent the house of God. His attention is first gained by the eloquence, logic, zeal, or manifest sincerity of the preacher. Christ is preached, and the doctrine of Christ crucified, induces a spirit of inquiry. The rebel begins to consider his way, (*Hag. i 7.*) and his latter end. *Deut. xxxii. 29.* The law performs its appropriate work, and the gospel becomes unto him the power of God unto salvation. The ordinance of baptism is administered, and another sinner, who came to please a pious parent, is taught of God that he needs to be washed in the fountain set open for Judah and Jerusalem. Prayer is offered. An impenitent person makes an attempt to pray ; and is for the first time convinced, that his heart is not right with God. The knowledge of this truth is instrumental in preparing the way for the reception of the gift of faith. The Lord's supper is celebrated. An impenitent sinner sees an acquaintance, a father, a mother, a child, a partner, seated at the sacramental table, and is constrained by the Spirit of the Lord to ask, even to the salvation of his soul, " why should not I become a guest ? "

A believer exhibits in his life the excellency of christianity ; an unbeliever takes knowledge of him that he has been with Jesus ; and looking upon the image of the Son of God, is changed through the knowledge of God, into the same likeness.

One newly converted lisps the praises of Jesus. An unconverted friend listens, and exclaims, " once it was otherwise ! I heard blasphemy : now I hear ascriptions of glory to Christ : Whence this change ? There must be a power in the gospel ; a reality in Christianity." Again he listens, catches the tones :

the cords of his tongue are loosened, and he in turn, is taught to speak for God, and say, "worthy is the Lamb, who was slain."

Through such means God has already effectually called multitudes into his kingdom. By such feeble instrumentality he has caused his grace to extend from heart to heart, from house to house, and from land to land.

From this exhibition of the means of grace, all the children of God should take encouragement to plant and water the seeds of truth. Use the word of God like an instrument to break the rocky heart. Cultivate the Lord's vineyard. If any "fig-tree" has been unfruitful for many years, "dig about it" once more, and possibly it may abundantly reward you for all your labour. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." *Eccl. xi. 6.*



NOTE C.

ON THE ARMINIAN TENDENCY OF HOPKINSIANISM.

It has been often asserted, and never disproved, that many of the doctrines of Hopkinsianism tend directly to support the theory of Arminius. If any one doubts upon this subject, let him compare Emmons with any Arminian writer, upon the subject of original sin, imputation, and effectual calling; or regeneration, by the change of exercises.

Since many of the Eastern divines are fond of colloquial discussions, it may not be improper to adopt their method, and introduce

A DIALOGUE

BETWEEN

THREE REVEREND BRETHERN OF DIFFERENT
SENTIMENTS.

“Thank you ! thank you, brother,” said an Arminian Doctor, drawing his long pipe from his mouth, and putting his hand on the knee of his friend, the Hopkinsian, “you have made me appear orthodox to the world, for you vindicate my proscribed sentiments in the most decisive manner.”

Hopkinsian. “You have long been orthodox, so far as *smoking* is concerned.”

Arminian. “Yes, yes, you have given that severe old John of Geneva a home thrust under his fifth rib, of which he will never recover.”

On hearing this speech, the follower of Calvin wrinkled his brow, and emitted two puffs of smoke with one breath.

Hop. You know, man, that I am a strict Calvinist.

Arm. Far be it from me to say, that I know any such thing. You think so : but, verily you no more agree with Calvin than I do ; for you affirm, that Adam’s sin was never imputed to any one of his posterity ; that the first man alone was guilty of original sin ; and that no corruption is derived by natural generation.

Hop. I do affirm all these things ; but what then ?

Arm. Why ! you will run your system a little further, parallel with mine. You will grant that conversion to God, which is the effect of regeneration, consists in a change of moral exercises ; and that God is as much the author of a sinful as of a holy volition.

Hop. All this I teach, both in public and private.

Calvinist. Therefore, since you contradict the plain language of the scriptures, you both teach heresy, every Lord's day.

Arm. Pray, brother Calvinist, be at peace, while I prove that his reverence who claims your name, is actually one of my fraternity. What do I more than deny the doctrines of original sin, imputation, and— — —?

Hop. And regeneration and predestination, which I do not deny.

Arm. Were you to preach from *Ephesians* iv. 23. "be renewed in the spirit of your mind," would you not *first*, show what is implied in being renewed; *secondly*, prove that all men are commanded to be renewed; and *thirdly*, establish the doctrine, that all men have all necessary natural ability to make themselves new creatures in Christ Jesus?

Hop. A better division of the subject, or more appropriate language, I could not desire. On the last Sabbath I handled that text precisely in the manner you propose.

Cal. You *handled* it very roughly then! I do not wonder that your people, in spite of all *your* Calvinism, are thorough Arminians.

Hop. One at a time, if you please.

Arm. We should treat that text in the same manner. What then, is it, to be renewed in the spirit of the mind? You will say with me, 1st, That it does not imply any change in any thing derived by birth, or which God gave us in the formation of our bodies, or in the texture of our souls.

Hop. So far as this I can certainly proceed with you, because sin cannot enter into the composition of matter or spirit.

Cal. That moral depravity may not, is more than either of you can prove ; for men “ are by nature children of wrath :” and every child of Adam, is “ wholly an unclean thing.” The man, who will pretend that the body and soul, in all their faculties, have not suffered by the fall, is bound to prove, that Adam before his transgression was subject to inordinate animal passions, to disease, to obscure perceptions, to false reasonings, to a perverted conscience, and an uncontrollable heart. He must prove that man, in the image of God, was as weak, wretched and wicked, as he now is without it.

Arm. Let me follow the train of reasoning, which we have already commenced. Regeneration does not imply, 2dly, The implantation of a new principle, taste, nature, faculty, power, or seat of the affections. So far as these are concerned, we were made right at first ; we were created beings capable of intellectual and moral action, and having the same natural ability for good and evil. Man is able to reflect upon the objects of perception, and act in view of motives. He has the same freedom of will now, which his progenitor had in his first estate. If this animal and rational nature should be renewed a thousand times, that would not constitute regeneration, so long as sin and holiness consist entirely in the nature of volitions.

Hop. I could not more clearly state my own sentiments. Proceed.

Cal. Pray adduce your scripture, gentlemen, before you charge all these doctrines to the Holy Spirit.

Arm. “ Lo, this only have I found, that God hath made man upright ” “ I here is a spirit in man, and the inspiration of the Almighty giveth him understanding.”

Cal. and Hop. Your quotations are not to the purpose. The first declares the uprightness of man before the apostacy ; and the second is simply a declaration that God is the Father of spirits.

Hop. I should answer, that "love is the fulfilling of the law;" and since God requires nothing but that which fulfils the law, no new principle or nature is required, because *love* is an *exercise*.

Cal. God, indeed, requires good fruits, but will they ever be produced without the implantation of their root, and the growth of the tree which bears them? When love is required, all which is necessarily presupposed in order to it is likewise required. However, I am impatient to hear in what you twin Arminians *will* make regeneration consist.

Arm. It implies nothing but a change in our moral exercises, and consequently in our habits of feeling. "Be renewed in the spirit of your mind," is of the same import with this command; "change your vile dispositions." A good disposition is the combination of benevolent exercises. An evil disposition is the reverse. He, who exercises kind affections, is said to be a man of a kind disposition. Disposition is sometimes called heart. Any one, therefore, who has a right disposition has a new heart.

Hop. You have become very much of a Hopkinsian, Sir: for thus far I agree with you.

Cal. You should rather say, that you and all of your divinity college have become subtle Arminians.

Arm. It follows, from what has been already mutually established, that regeneration implies a change, not in any thing *natural*, but in something *acquired*; in the disposition. The man, who has indulged hatred towards God, must love his Maker; and produce, in view of every proper motive, holy volitions.

Hop. You have gone too far. The evil disposition is neither *native* nor *acquired*, but *created*; and because all *natural*, or un-renewed men possess such a heart, it may be termed *natural*. Against nothing else, which you have said, do I object.

Arm. Your doctrine of created sin is an abomination. At present, however, I will state the second general proposition,

that all men are commanded to be renewed. The words which we have taken for our guide in this discussion, are directly in proof of this statement. Similar passages abound. "Repent ye, and believe the gospel." "Repent and turn from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." "Turn yourselves and live." "Work out your own salvation." Sinners are commanded by every divine requirement of repentance, faith, and holiness, to be renewed.

Hop. It is needless to multiply arguments upon this subject, for no one will deny the duty of being conformed in our moral exercises to the divine law.

Here the good lady of the Hopkinsian Doctor interposed with an invitation to tea. While seated in the parlour, the Calvinist related several instructive anecdotes, and was as cheerful as his neighbour, who shook his large white wig, of monstrous size, and venerable for its powder, with perpetual laughter. The Hopkinsian was not so lively, because he was sometimes anticipating the end of the argument; and because his wife would now and then, very indiscreetly mingle a little *slander* with the doctrine of *perfectly holy exercises*. After the needful refreshment and relaxation, the three divines returned to the study. Each one made ready his metaphysical barometer, the pipe, when the Arminian resumed the discourse.

"The *third general proposition* in which two of us were agreed was this; *That all men have all necessary natural ability to make themselves new creatures in Christ Jesus.*"

Hop. You are correct in your statement; and the reason of the proposition may be easily given. It is unreasonable to require of any creature what he cannot perform. The commandments of God are all reasonable. Therefore, they are such as can be obeyed by the beings to whom they are directed. Now the Lord saith, "put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:—put on the new man, which after God is created in righteousness."

and true holiness." All the incapacity of the sinner consists in the will. He *will* not come to Christ that he may have life.

Cal. Pray, does this incapacity lie in the *nature* of the will, or in the *power* of volition.

Hop. In neither. It consists simply in the *act* of the will, or in the volition. He has no other inability than this, that he has no right volition.

Cal. You affirm, then, that the imbecility lies not *in the sinner*, not in his *powers* of mind or will ; but *in the nature of a volition, WHICH HE HAS NOT*. Thus you say, that in the sinner himself, there is no kind of inability to obey the whole law and gospel. Do you not read, that men are *dead* in trespasses and sins, and must be *quickened*, or made alive, before they have any spiritual life, or any ability to please God ?

Hop. Men are *figuratively* said to be *dead*, because they have no *moral ability*, no *disposition* to perform the things required of them. "Wherefore he saith, awake, thou that sleepest, and arise from the dead." Those persons, who are compared to dry bones, have such natural ability that they are commanded *to hear and live*.

Arm. You have rightly interpreted those passages, which have troubled the Arminian Israel.

Cal. You might with more propriety say, that he has wrested them from their natural meaning. Should either of you wish to express a complete destitution of natural, moral, and every other kind of ability, he could not do it more clearly, than by using the similitude of *death*. Why, then, will you pervert the word of God ? You will next make *heaven* and *hell* figures of speech.

Arm. It is a plain dictate of common sense, that an impossibility can never be a duty. We may argue, therefore, from the nature of the case, as well as from the divine perfections, that every man is able to obey his God, when required to make himself a new heart. God does command all men to be renewed ;

and if they absolutely cannot, he is unreasonable, absurd, and unjust. If He gave them a morally depraved taste, principle, character, heart or nature, which they cannot change, his commandments would prove, that he delighted to aggravate the misery which he had himself produced. It will not remove the difficulty to say, that God suffered their progenitor to ruin them, or destroy their power of complying; for as they had no agency in the apostacy of the first man, so they incurred no guilt; and a just being will never punish a person for experiencing misfortune, which he was not alive to avoid.

Hop. To me your discourse appears reasonable; but how do my sentiments support your system?

Cal. You would each of you do well, in forming theories, occasionally to look into the Bible; for your language reminds me of a young man, who was in the study of divinity, and was preparing to take orders by reading Pauley, without even a New-Testament in the house of his residence. Whether you will admit the scriptures to be rational or not, they do teach, that mankind being fallen in their progenitor, derive from him a corrupted nature, which renders them evil, and disabled in relation to good. We have ability and freedom to evil, and may therefore justly be punished. But if we obey in any one instance, the ability and will are to be ascribed to grace. By our imbecility, ignorance and obstinacy, we are shut up to the necessity of accepting life, even the whole spiritual life, from its first principle to its last exercise, as the gift of God, through Jesus Christ.

Hop. That salvation is of grace I teach; because God in mercy makes us *willing* to do, what we were *able*, but not *inclined* to perform.

Arm. You have so far harmonized with me, my brother Hopkinsian, that now I feel some reluctance in opposing you. Your weapons however must be directed against yourself, if you do not entirely renounce the Presbyterian of Geneva. You say, that God gives man *natural* power to obey him; but creates a *moral* disposition to sin, which is a *moral inability*, and which cannot

be removed by any human exertion. But God does require men to be renewed, to put away their evil heart of unbelief, to change their vile disposition ; and if they cannot do it, if he has not given them the requisite ability to obey, he requires an impossibility.

Hop. It is however, a *moral* and not a *natural* impossibility.

Arm. It is as unjust to require a *moral* as a *natural* impossibility ; for the first is simply an impossibility in relation to moral or religious subjects ; and the second, in relation to natural objects. To require, in regard to the heart, an impossibility, is as unjust, as to require an impossibility in relation to the hands or feet. If a man is destitute of ability to love, which is a moral ability, you cannot reasonably require him to love, any more than you could command with propriety an impotent man, labouring under a natural inability, to walk.

But God requires all men to love him ; and since all the divine requisitions are reasonable, it follows, that no man labours under any kind of inability to make that new heart, which consists in exercises of love.

Cal. Your reasoning against the pretender to Calvinism is correct. My brother ought to take, at once, your Arminian ground and defend it ; or say with Calvin, that God still has a right to demand of men that obedience, which they, by the fall, have lost ability to render. He should say, that the fallen man has no more power, of any sort, to live, than the dead man to move. Then he would give God's grace the glory, not only of making sinners *willing*, but *able*, to render an acceptable sacrifice to the Lord.

Arm. Were he so opposed to my sentiments as you are, I should despair of his becoming, what you call a heretic, but what I deem an orthodox divine.

Hop. I still maintain, that men have *natural* power to obey ; to make themselves new hearts ; but they want a *moral ability*, which consists in a right volition,

Arm. That is merely saying, that men want a new heart ; and not that they want the moral power to produce it ; for you affirm that a right volition constitutes the new heart. A volition is not something which may be created, which is then confined, like a bird in its cage, in some corner of the mind, and which, when convenience requires, may be brought into exercise. A volition is itself an exercise, or it is the act of willing.

Hop. All of our school, however, maintain, that every holy exercise, or volition, is created, or produced, by divine efficiency.

Arm. You say too, that God is the efficient cause of every volition ; and equally of holy and sinful exercises. Now I admit, that divine agency has as much concern in one of my mental acts, and cordial exercises, as another : but I cannot think that God creates in me either sin or holiness.

An efficient cause is that cause which produces the effect, and gives character to the thing produced ; or makes it what it is, whether matter or mind, wood or stone, light or darkness, moral good or moral evil. The explanation of the proposition, then, that God is the efficient cause of every volition, is this ; that Jehovah produces every moral action. Man may be the instrument through which an action is performed, but God is the mover, cause and agent, who makes holiness and sin. Loving, hating, envying, repining, are moral exercises, which we have been accustomed to ascribe to sinful men, but if this doctrine be true, God causes me to love my friends, hate my enemies, envy the prosperity of the wicked, and repine at his dealings. Every external action is performed in consequence of some volition, and therefore the holy God makes men sinners or saints, without any of their own efficiency. Whoever causes a volition must be the author of that exercise, and if there is any sin in choosing evil, and if God makes our will, Jehovah, (O the horrible impiety of the doctrine !) must be accounted a sinful being. If we are merely instrumental, and not efficient agents, there can be no more iniquity imputed to an assassin, than to the instrument of death, which is found in his bloody hands ; and we might as well exhort the dagger to repent, as the wretch who used it ; for he

was not the original mover, not the author of the murderous volition, or of the overt act ; neither can he by any *moral* power which he possesses to perform the *moral* action, exercise repentance.

Hop. You have forgotten, it seems, that holiness and sin consist entirely in the *nature* of choice or volition, and not in the *causing* of volition.

Arm. Tell me, do you predicate sin of any thing but moral action ?

Hop. Already have I said that we do not.

Arm. But you have said too, that sin may be predicated of the nature of volition, or, which is the same, of the quality of an action. Now, there is a manifest difference between *action* and the *quality of action* ; between the act of willing, and the nature of the volition, which is produced. But you have said that sin consists in the nature of choice. Nature is not action. The nature of choice is the effect of action. It is something produced by the being who causes it. Now you have said, that sin consists in *action*, and in the *nature* of the moral *action*. By which will you abide ?

Hop. I say, that sin consists in moral action.

Arm. And this, you say, is immediately caused by God, so that the action is his ; and the sin consists in his action. If you should now change your position, and again say, that it consists in the nature of action, you would gain nothing ; but must admit, that this nature is the effect of divine action ; so that upon your principles, *there is but one sinner in existence !*

Cal. Your reasonings are impious on each side of the question.

Arm. These are not my sentiments. I am merely showing your brother Calvinist the tendency of his own doctrines. I can easily extricate myself ; but I know not how to disentangle him.

From this absurdity, into which his assertion, that God is the efficient cause of every volition, has brought him, I argue, that his fundamental principle is erroneous, and that every man is the efficient cause of all his own volitions. God preserves man in the possession of all his moral powers, and, if he loves or hates God, it is to be attributed to nothing but human agency, excited by the voluntary use of motives.

Cal. That is, truly, the tendency of the theory which you have opposed; but if both of you will be scriptural teachers, you must ascribe all iniquity to men and devils, while you give God all the glory of man's obedience. Fallen men have the power of doing evil; and when God plants his word in them, the root of faith is the secondary cause of every holy thought, volition, word and action. "Their righteousness is of me, saith the Lord." If God is the author of the sinful desires and actions of men, it is true that he punishes other beings, who are susceptible of pain, but not chargeable with criminality, for his own actions.

Arm. Reverse the last sentence if you please, so far as the nature of the action is concerned, and then see the inference from your own system.

Cal. With all my heart! If God is the author of holy desires and actions, when he makes a rebel happy, he crowns his own divine grace. Is there any thing horrible in this?

Arm. You give God all the merit of good works.

Cal. Yea, verily, I have pleasure in doing that. It is one part of the felicity of heaven, to say, "grace! rich grace! not unto us! not unto us, O Lord! thine is the glory!"

Hop. But how do you make it appear, that a dependent being can be the author of any of his own volitions? How can any man love or hate God, without being acted upon, by the mighty power of him in whom all move?

Arm. It is a plain dictate of common sense, that all guilt must devolve upon the *mover* of unholy desires; upon the person,

causing, or originally exercising sinful volitions, and not upon the instrument. There is no blame to be attached to the pocket pistol of the duellist who *honourably* murders his man; or to the action produced by the powder and ball. The cause of this action is the guilty being, whose hand directs the instrument of death, and to his blood-thirsty soul we charge home the guilt. His action is sin; and his heart sinful.

Since, therefore, common sense forbids me to call God the author of sin: and since one volition no more requires divine efficiency than another, I conclude that man, who is the criminal or holy agent, is the prime mover of all his moral actions. There is fallacy in the intimation, that God *causes* the volition, and that the sinner brings it into action when he pleases, for a volition is nothing but an exercise, which does not exist before it is exercised. Besides, the sinner cannot bring this volition into exercise, without willing to do it; for which volition he is as equally dependent as for any former one; and hence, one volition to bring into exercise another volition, must precede another, without end.

You say, that it is impossible for God to create any being, that is capable of choice, which is not caused. Are, then, Jehovah's powers of creation confined to the formation of machines, which cannot act, without being subject to immediate physical causation?

Any being but an equal, he can create; and I know of no greater difficulty which omnipotence could find in making a man free, and the efficient agent of his own finite exertions, than in creating spirit. It is not so difficult to conceive of a finite as of an infinite efficiency; and would you deny the latter, because you cannot comprehend it? Man was made in the image of God, in relation to his moral powers, of thought, volition and action. This image was never lost. Man now can choose good and refuse evil, even as Adam could, who was like his Maker. Every man, according to my system, and to yours, if you would be consistent, has the same kind of freedom and ability which Jehovah possesses. Every argument which you adduce to prove, that man is not the efficient agent of his own volitions, tends to

prove that no being can cause his own exercises; that the volitions of the divine mind are dependent upon some pre-existing nature of things, and that there must be a prior cause to the first cause of all volitions.

Hop. If man is the cause of his own exercises, tell me, I pray you, how can God govern him, in every moral action, for the divine glory?

Arm. You seriously think, then, that the supreme Governor of the world cannot accomplish his purposes without performing every action himself?

Hop. Indeed, I do.

Arm. You suppose then, that your Maker has ability to manage no government, except upon mechanical principles. God is infinite in understanding, and in resources. He can do all his pleasure, while every man walks in his own ways. If man was infinite, there might be some difficulty in managing him; but if a man can do his pleasure with a wild beast, when he has him secured in a cage, without causing his animal volitions, I should suppose that the Lord of all could dispose of man, and overrule his actions for the promotion of his benign purposes.

Cal. Before the apostacy, man had the power of willing good and evil; but since the image of God was defaced, man, unrenewed, retains only the ability of choosing sin. When God renews the fallen being, he restores some ability to perform what is pleasing to his eternal Holiness. But what use would you make of your Arminian, or rather Hopkinsian doctrine of power?

Arm. I would say, as my friend does, that when the sinner is *willing*, he *exerts his ability* to make himself a new heart.

Hop. Remember, however, that I attribute this *willingness* to grace.

Arm. This act of willing, however, is as much the sinner's act, as any former choice of sin; so that according to your system, as well as mine, the sinner's salvation, since the atonement is universal, depends entirely on himself.

Hop. Does not God assist some more than others?

Arm. Yes: God helps those persons most, who help themselves most; for when we will or work, God works in us to will and to do; for in him we live, move, and have our existence.

Hop. Are not some elected to everlasting life?

Arm. Yea, verily; those persons are elected, who by their own natural ability make their calling and election sure.

Hop. Does not God give to some spiritual life?

Arm. Yes; to those who awake from carnal security, and arise from the death of sensuality. I use your own language, when I say, that God creates in those persons a clean heart, who make themselves a pure heart. He draws those with loving-kindness, who consent to follow him. He will have mercy upon those who first have mercy on themselves. The unregenerate often change their disposition in temporal matters; and why may they not with respect to spiritual things? The understanding is often convinced, so as to present motives to the heart, and habitual effort will produce a new train of affections.

Men may even *learn to love* what was once an object of disgust. From habit they may even love that, which is, in its own nature, poisonous to the constitution.

Cal. Did you ever hear a sage divine compare the formation of the new heart, to the acquisition of a taste for tobacco?

Arm. No: never.

Cal. If you have not, I have. Imagine that some loungee of fifteen has taken up a resolution to be a brave fellow. He procures a large box, and fills it with the Indian plant. Repeatedly he reels to and fro, like a drunken man; but finally he loves the bane of his life. According to your plan he is making a new heart. By habit he has acquired a taste for that, which, in its own nature, is poisonous to the constitution! O shame, shame on such divinity! Brethren, let me warn you of the tendency of your doctrines. You open wide the door to infidelity, and every enemy of Christianity.

Arm. I will not suppose, that you are so unfriendly as to intend that sarcasm for me, or for any follower of Arminius.

Cal. Do you not make piety a habit?

Arm. Do not the *strict* Calvinists make the new heart consist in the habit of soul, which is formed by exercise?

Cal. Those who lay claim to *strict* Calvinism, in opposition to the standard works of Calvinism, must answer for themselves.

Hop. I am ready to answer for them, that they do not use the word habit to denote the new heart. They merely say, that no one can form an idea of the heart, in distinction from moral exercises. The man who habitually loves what is morally good, has indeed what some call the habit of holiness; for a continued mode of action may be called a habit.

Arm. You grant, what I affirm, that to continue the train of good exercises forms a virtuous habit. This HABIT I call the new heart; and those EXERCISES which form the habit, you call the new heart.

Cal. Can the Ethiopian change his skin, or the Leopard his spots?

Here the servant entered with an invitation to supper. By mutual consent the discussion ceased: but it was proposed that each one, at some more convenient season, should resume the vindication of his peculiar doctrines.

CHAPTER XI.

OF THE CHRISTIAN GRACES.*

CALVIN,

AND

OTHERS.

“ Now we shall have a perfect definition of faith, if we say, that it is a steadfast and assured knowledge of God’s kindness towards us, which being grounded upon the truth of the free promise in Christ, is both revealed to our minds, and sealed in our hearts by the Holy Ghost.”

Institution, B. 3. ch. 2. sec. 3.

“ The object of faith is not barely God, as the schoolmen coldly affirm, but God displaying himself in Christ.”

B. 3. ch. 2. sec. 1.

“ Faith beholdeth Christ in no other glass than the gospel.”

“ There is a general relation of faith to the word, and faith can no more be separated from the word, than the sun-beams from the sun from which they proceed. Therefore in Isaiah (iv. 3.) God crieth out: ‘hear

“ Justifying faith is a saving grace, wrought in the heart of a sinner by the Spirit and word of God, whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness, therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.”

Larger Cat. Q. 72.

This faith is the gift of God,

Larger Cat. Q. 71. Con. C, Scot. Con P. C. U. S. and Say, Plat, ch 11. sec. 1.

Faith is given only to the elect. The manner of giving is, by the working of the Holy

* The primary Christian Graces, according to all theological writers, are FAITH, REPENTANCE, HOPE, and LOVE. To this order, however all do not assent. Some invert it, either wholly or in part; and others virtually reduce them all to one. These Christian graces are all comprehended under the general phrase, “ evangelical obedience;” because the *gospel* requires them; and the person who believes, repents, has good hope through grace, and loves God and his neighbour, obeys the *gospel*.

CHAPTER XI.

OF THE CHRISTIAN GRACES.

HOPKINS,

AND

OTHERS.

"In order to believe on Christ, men must be born again."

"Disinterested affection is the tree, which supports repentance and faith and all the other branches of Christianity."

*Dr. Hopkins' statement of his own creed, in the Memoirs of his life, published by Dr. West, p. 205.**

Mass. Miss. Magazine, Vol. 3. p. 341.

"I. Saving faith is represented in many passages of scripture as consisting in a belief and assurance of the truth and reality of those things which are revealed and asserted by God in the divine oracles. Or a conviction and an assured knowledge, that the gospel is true; that Jesus Christ is the Son of God, and the Saviour of the world; and they who have this belief, assurance or knowledge, are considered and declared to be in a state of salvation."

Syst. Vol. 2. p. 2.

One of the first and most important duties included in this disinterested love, is unconditional submission to God, without any view to his mercy.

Emmons, p. 29. Hopkins' Syst. Part 2. ch. 4. and Hopkins' Sermons, p. 307 and 311.

* Dr. Hopkins has clearly taught that men must *first* be born again, and *then* believe, while Calvin taught, that the communication of the saving grace of faith, was itself the beginning of spiritual life. In the 4th chapter, of the 2nd Part of the System, we find *five general observations* concerning faith, and *then a definition*, which is afterwards supported by three general heads, some miscellaneous remarks, and an "improvement." That the reader may form some idea of the doctrine concerning faith, he is presented with most of the observations, which are connected, (by arithmetical concatenation) in their *systematical* order.

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*me, and your soul shall live.** Spirit, and the manner of working is ordinarily, through the ministry of the word, persuading and enabling the sinner to embrace the offered Saviour. And that the same is the fountain of faith, John sheweth in these words: (John x. 13.) ‘these things are *written* that ye may believe.’ And the prophet meaning to exhort the people to believe, saith, (Ps. xcv. 8.) ‘this day if ye shall *hear* his voice.’ &c. And to hear is commonly taken for to believe.”

“Therefore take away the word and then there shall remain no faith. We do not here dispute whether the ministry of man be necessary to sow the word of God that faith may be conceived thereby, which question we will elsewhere treat of; * but we say that the word

Con. C. Scot. Say Plat. Con. P. C. U. S. ch. 14. sec. 1 Larger Cat. Q. 67. and Shorter Cat. Q. 31.

Saving faith is of such a nature, that it is capable of increase and diminution, of being strengthened and weakened, and of growing up to a full assurance.

Say. Plat. Con. C. Scot. and Con. P. C. U. S. ch. 14. Sec. 1. and 3. and Larger Cat. Q. 80.

* “It was the office of the second Elias, (as Malachi witnesseth, iv. 6.) to enlighten the minds and to turn the hearts of fathers to the children, and unbelievers to the wisdom of the righteous. Christ pronounceth that he sendeth apostles, that they should bring forth fruit of their labour. John xv. 16. But what that fruit is Peter shortly defineth, saying that we are regenerated with incorruptible seed. 1 Pet. i. 23. And therefore Paul gloryeth that he by the gospel begat the Corinthians, and that they were the seal of his apostleship. 1 Cor. iv. 15. Yea, that he was not a literal minister. 1 Cor. ix. 2. such as did only beat the ears with the sound of voice, but that there was given him an effectualness of spirit, that his doctrine should not be unprofitable. 2 Cor. iii. 6. In which meaning also in another place he saith, that his gospel was not in word only, but in power. 1 Cor. ii. 4. He affirmeth also that the Galatians, by hearing received the spirit of faith. Gal. iii. 2. Finally, in many places he maketh himself not only a worker together with God, but also assigneth himself the office of giving salvation. 1 Cor. iii. 9. Truly he never brought forth all these things to this intent, to give unto himself any thing, were it never so little, separately from God; as in another place he briefly declareth, saying, our labour was not unprofitable in the Lord, according to his power, mightily working in me.

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"II. Saving faith, in a number of places, is represented—as consisting in the exercise of the heart, and choice of the will; this being essential to it, and including the whole."

Of this description are the passages, which speak of *receiving Christ, coming to him, eating his flesh and drinking his blood, calling upon his name, looking unto him, trusting in him and seeking him*. "Therefore a saving belief of the truth of the gospel, supposes and implies right *exercises of heart*, in tasting and relishing *moral beauty*, and embracing it as good and excellent."

The gospel is an exhibition of "the sum of all the moral beauty and excellence that is to be seen by created intelligences, in the whole universe." He who has a true discerning of this beauty, and has a renewed heart which loves Christ, the central sun of all this moral

According to the 11th Sermon of Dr. Emmons, love is the essence of obedience, which is first created in the heart, and comprehends in its own nature all the christian graces. "If we turn our attention inwardly and examine the operations of our own minds, we shall be convinced that love is something very different from either perception, reason, or conscience. These are natural faculties, which do their office independently of the will.* It depends upon our perception, not upon our will, whether an object shall appear either white or black. It depends upon our reason, not upon our will, whether a proposition shall appear either good or evil. But it depends entirely upon our *choice*, whether we shall love either a white or a black object, either a true or false proposition, either a good or an evil action. Hence we intuitively

1 Thess. iii. 5." *Inst. B. 4. ch. 1. sec. 6.* "In the mean time, the Father of lights cannot be forbidden, but as he enlighteneth the bodily eyes with the beams of the sun, so he may enlighten our minds with sacraments, as with a brightness set mean between. Which property the Lord taught was in his outward word, when in the parable he calleth it seed. Mat. xiii. 4. "As we say that from seed corn both springeth, increaseth and groweth up to ripeness; why may we not say that faith taketh from the word of God both beginning, increase, and perfection?"

Institution, B. 4. ch. 14. sec. 10, 11.

* See Note C. at the end of this chapter.

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itself howsoever it be conveyed to us, is like a mirror where faith may behold God. Whether God doth therein use the service of man, or work it by his own only power, yet he doth always show himself by his word unto those, whom his will is to draw unto him: wherefore Paul defineth faith to be an obedience that is given to the gospel. Rom. i. 5."

Inst. B. 3. ch. 2. sec. 6.

"We deny not in the meantime that it is the office of faith to agree to the truth of God, how oftsover, whatsoever, and in what sort soever it speaketh: but now our question is only, what faith findeth in the word of the Lord to lean and rest upon. When our conscience be- holdeth only indignation and vengeance, how can it but tremble and quake for fear? And how should it but flee God, of whom it is afraid? But faith ought to seek God, and not to flee from him. It is plain therefore that we have not yet a full definition of faith, because it is not to be accounted for faith to know the *will* of God, of what sort soever it be: but what if in the place of will, whereof many times the message is sorrowful and the declaration

"True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, but also an assured confidence which the Holy Ghost works by the gospel, in my heart; that not only to others, but to me also, remission of sin, everlasting righteousness, and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits."

Heidelbergh Catechism, Q. 21.

"The first coming unto God, good Christian people, is through faith, whereby (as it is declared in the last sermon) we be justified before God." It is to be observed, "First, that this faith does not lie dead in the heart, but is lively and fruitful in bringing forth good works. Secondly, that without it can no good works be done, that shall be acceptable and pleasant to God."

Homilies of the Church of England, B. 1. Art. 4. part 1.

Without faith "can no good work be done, acceptable and pleasant unto God; for as a branch cannot bear fruit of itself, saith our Saviour Christ, *except it abide in the vine; so cannot ye, except ye abide in me. I am the vine, and ye are the branches: he that abideth*

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glory, has saving faith. "Therefore men must have an obedient, holy disposition of heart, *in order to exercise saving faith.* It is with such a renewed heart that men believe unto righteousness."

Syst. Vol. 2. p. 4 to 12.

"III. It appears from the scriptures that *love* is implied in saving faith, and is essential to it; so that where there is no holy love there is no true faith." "Faith which worketh by love." (*Gal. v. 6.*) The apostle does not here say, that faith *worketh love* or *produces* it, as if faith preceded as the cause of love; and that love is connected with faith, and follows it, as the certain consequence and effect of it. But he says, faith worketh *by* love, as some machines move *by* wind or water, springs or weights. He asserts that love is the life and active nature of saving faith. By this it is a loving active faith; love being the life and soul of it." "And now abideth faith, hope, love, these three; but the greatest of these is love. 'Love is the greatest, as faith and hope are comprehended in love, as the active nature, life, and essence of them.' Love is the very es-

know, that love is a free, voluntary affection, which is entirely distinct from every natural faculty of the mind. It is neither a *power* nor principle of action, but rather an act, or exercise itself." That love which God requires, and which fulfils all the demands of the law, "is *universal*, extending to being in general, or to God and all his creatures. 'The righteous man regardeth the life of his beast.' The primary object of true benevolence is *being* simply considered, or a mere capacity of enjoying happiness and suffering pain. It necessarily embraces God and all sensitive natures." "It is therefore, the nature of true benevolence to run parallel with universal being, whether uncreated or created, whether rational or irrational: whether holy or unholy." "True love is *impartial*. It regards every proper object of benevolence according to its apparent worth and importance in the scale of being."* "True love is not only *universal* and *impartial*, but *disinterested*. Mercenary love can never form a virtuous character. This Cicero demonstrates—and all dramatic

* See Note A. at the end of the chapter.

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dreadful, we put *kindness or mercy* ? *

“ Truly, so we shall come nearer to the nature of faith. For we are then allured to seek God, after that we have learned that salvation is laid up in store with him for us ” “ Therefore there needeth a promise of grace, whereby he may testify that he is our *merciful FATHER* ; for that otherwise we cannot approach unto him, and upon that alone the heart of man may safely rest. For this reason, commonly, in the Psalms, these two things mercy and truth do cleave together, because neither should it any thing profit us to know that God is true, unless he did mercifully allure us unto him : neither were it in our power to embrace his mercy, unless he did with his own mouth offer it. *Psa. lx. 11.* I have reported

in me, and I in him, he bringeth forth much fruit : for without me ye can do nothing. ” “ Faith giveth life to the soul ; and they be as much dead to God that lack faith, as they to the world whose bodies lack souls. Without faith, all that is done of us is but dead before God ” “ True faith doth give life to the works, and out of such faith come good works, that be very good works indeed.”

Hom. C. England. B. 1. Art. 5. part 1.

All good works spring from faith in Christ.

12 and 13 Art. C. England. “ Moreover, our charitie, (or love,) and our workes cannot please God if they be done of such as are not just : wherefore we must first be just, before we can love or doe any just workes. We are made just (as we have said through faith in Christ, by

* Calvin was no advocate for that which is dignified with the title of “ unconditional submission to the will of God.” Submission to the divine will is, indeed, the indispensable duty of every rational being : but it is to be remembered, that we are not required to submit to any *imaginary*, or *hypothetical* character of Jehovah. We are to love that God who actually exists, and possesses the character attributed to him in the holy scriptures. We are to submit to his will, who has revealed himself, the Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty.” This is a definite character. To this God sinners must yield willing obedience. Did we know nothing of God, but his *justice*, we might submit, but it would be from *fear*.

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sence of faith. " True faith implies a right taste and exercise of heart, which can be nothing but love ; and the light and discerning which is essential to faith, implies disinterested benevolence."

*Syst Vol. 2. p. 13 to 17.**

" IV. Repentance comes in to the nature and essence of faith "

This is evident, because,
1. The scriptures represent repentance as necessary *in order to* pardon. 2. Because " forgiveness of sins is promised to repentance." and " 3. Because faith is represented in the scripture as *the only condition*† of pardon and salva-

writers acknowledge." " This God himself maintains in his controversy with Satan, about the sincerity of Job." It is also taught in the 1 Cor. ch. xiii. where the apostle commends charity as seeking not her own. This true love is the fulfilling of the law, because it conforms the heart to that God, who is love. When we love perfectly, we are *perfect* as our Father, who is in heaven is perfect ; and God can require no more of man.

* The Calvinists believe that love is implied in faith, as a consequence, or fruit. Instead of considering love as a machine which is to be turned by love, as by wind or water, they compare the union of a sinner with the Lord Jesus Christ, to an ingraftment. The scion must be inserted into the good olive, before it can grow ; and then, " contrary to nature," the fruit must be made to partake of the excellency of the tree, instead of being such as would naturally spring from the nature of the graft. Naturally, the fruit is of the description of the bud, with which the vine is inoculated ; but contrary to nature, God makes us partake of the vine ; and after the spiritual connexion is formed, we have our " fruit unto holiness."

† Calvinists use the word, *condition*, in a different sense. They say that according to the covenant of redemption, the atonement was the *only condition* of pardon and salvation. Faith is represented as an *instrument*, or *means* of uniting us to Christ, instead of a *condition* of our mystical union with the Saviour. By faith we are made members of Christ's body, and so soon as we are thus connected with the Head, we derive spiritual life, and ability to love and act, as the limbs of the human body are moved by means of the nervous energy of the brain. Before the mystical union is formed, the heart cannot palpitate with one emotion of love.

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thy truth and thy salvation, I have not hidden thy goodness and thy truth. *Ps. xxv. 20.* Thy goodness and thy truth keep me."

Inst. B. 3. ch. 2. sec. 6. imputeth for righteousness

"As the persuasion of the fatherly love of God is not fast rooted in the reprobate, so do they not soundly love him again as his children, but are led with a certain affection like hired servants. For to Christ only was the spirit of love given, to this end, that he should pour it into his members."

B. 3. ch. 2. sec. 12.

"But hereupon hangeth the chief stay of our faith, that we do not think the promises of mercy which the Lord offereth to be true only in others beside us, and not at all in ourselves: but rather that in inwardly embracing them we make them our own."*

B. 3. ch. 2. sec. 16.

"We make the foundation of faith to be the free promise

the meere grace of God, who doth not impute unto us our sinnes, but imputeth unto us the righteousness of Christ, yea and our faith in Christ he imputeth for righteousness unto us. Moreover the Apostle doth plainly *derive love from faith*, saying, *the end of the commandment is love, proceeding from a pure heart, a good conscience, and a faith unfeigned.*

Latter Con. Helvetia, ch. 15.

"And this faith is the meere gift of God, because God alone of his power doth give it to his elect, according to measure, and that when, to whom, and how much he will, and that by his holy Spirit, *through the meanes of preaching the gospel, and of faithfull prayer.* This faith hath also her increases, which unlesse they were likewise given of God, the apostle would never have said, *Lord increase our faith.*" "Faith cometh by hearing, and hearing by

* The Hopkinsians say, that we must love God, without any view to the application of divine mercy in our own case. We must love the abstract character of God. The Calvinists affirm, that we do not know what God is in himself, so as to believe in him and love him, any farther than he has revealed himself by his word and works. The whole character of God, which is exhibited, is the object of religious regard; and there is no reason for abstracting one attribute, more than another, and then requiring that the sinner shall submit to a maimed Deity. The question is, "do you love that God, who has *mercy*, for one of his perfections?" It is not an *unknown* character, or will, which demands faith or submission.

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tion by Christ." "From these premises it follows, that saving faith and repentance are not two distinct exercises, but imply and include each other."

"What Mark calls *believing*, Mark xvi. 16 Luke calls *repentance*, Luke xxiv. 47." Acts xx. 21. Mark i. 15. Mat. xxi. 32, and Acts xxvi. 20. are quoted to prove, that such a repentance as includes saving faith precedes the proper exercise of faith in Jesus. "As repentance towards God is put first, so it takes place in the mind first, in the order of nature, and precedes faith in Jesus Christ."

"Evangelical repentance," however, or repentance for sins against Christ and the gospel, and for the great sin of unbelief, "is not prior to faith in Christ."

Vol. 2. p. 17—28.

V. The whole of evangelical obedience is included in saving faith. "Saving faith does not

"It appears from express declarations of scripture, that love answers the full demand of the law."

"It is the nature of true love, to make us feel and act in every respect, just as God requires." If we love God, we shall love our neighbour, love God's supreme and universal dominion, love to pray, and delight in obeying all the commandments. Love will lead us to believe on the Lord Jesus Christ; for faith worketh by, [or rather, *is worked by*] LOVE. It is the "*natural tendency of love, to produce every virtuous feeling and action.*"* "Love restrains men from every thing which God forbids." In short neither the law nor the gospel, requires any thing but LOVE. All obedience consists in the *positive* exercises of true love; and all disobedience in the *positive* exercises of false love, or selfish-

* The most consistent metaphysicians will, unguardedly, speak at times, the language of common sense, in opposition to their own fine-spun theories. Dr. Emmons has taught, repeatedly, that there is no such thing as a *principle of good*, which produces good volitions, because all volitions are immediately created. Here, however, he speaks of the *natural tendency of love to produce virtuous feelings and actions*. Does he now consent that love is a principle, which produces holy volitions? Or does he intend to affirm, what he has denied, that one good exercise produces another? Common sense will, now and then, belie speculation!

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of God, because faith properly stayeth upon it" "Faith seeketh for life in God, which is not found in commandments or declarations of penalties, but in the promise of mercy, and in no other promise but such as is freely given." "The faithful do every way embrace and receive the word of God, but we appoint the *promise of mercy* to be the proper mark of faith."

B. 3. ch. 2. sec. 29.

"We are regenerated by faith." "Now it ought to be out of question, that repentance doth not only immediately follow faith, but also *spring out of it*." *

"As for them that think repentance doth rather go before

the word of God. And in another place he willett men to pray for faith. And the same also calleth faith *powerful*, and that sheweth it selfe by love. Gal. v. 6."

Latter Con. Helvetia, ch 16.

The last quoted chapter also says, that we are "created or regenerated through faith."

"Now we attaine unto these so divine benefits, and the true sanctification of the Spirit of God, *by faith*, (which is the meere gift of God, not by any either our strength, or merits :) which faith being a sure and undoubted substance, and laying hold on things to be hoped for from the good will of God, doth send out of it selfe chari-

* Before we believe the testimony of God, we cannot be sensible of our lost estate and vile character. Until we believe the law of God to be holy, just and good, we shall not believe ourselves justly condemned. Until we firmly believe, that the threatenings of God are true, we shall be insensible to them, and have no will to escape from impending wrath. We must also believe, that the promises of God, are all "yea, and amen," before we shall trust in them. An unbeliever cannot hate what he neither sees nor believes to be a crime: nor will sin become odious to any person, before he believes the testimony of God, concerning its odious nature. How then, can a man repent, or perform any good work, before he firmly believes? In that very moment in which any one believes, he may have an evangelical conviction of sin, hatred of it, and a desire to forsake it, but never before. Repentance is an act of the believer in putting off the old man of sin, which implies *regret* at the past, which he *believes* to have been evil; and a *desire* to do no more what he *believes* to be evil, together with a sincere resolution to deny all ungodliness. Gratitude, love, and hope are, in like manner, dependent on faith for existence. But faith which produces not these good works, is no better than the faith of devils. In many instances it is not so good, for *they believe, and tremble*:

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produce obedience, or the latter flow from the former, as the effect from the cause; but faith itself is evangelical obedience, and cannot be distinguished from it."

Syst. Vol 2 p. 28.

"The various christian exercises, which are denoted by different names in scripture, and commonly called *christian graces*, are not in themselves so distinct and different as not to imply each other."*

Vol. 2. p. 36.

"Right views and exercises of heart, respecting God, considered as being what he is in himself, is LOVE, considered in the general nature of it, as consisting primarily in disinterested benevolence, and comprehending all holy love. This is generally meant perhaps by love, when spoken of in scripture, in distinction from other graces, such as faith, hope, &c. and is the root and essence of all right exercises of the heart."

Vol. 2. p. 38.

"Repentance, faith, hope and every christian grace, may all be comprised in the same exercise of heart." They "are really love diversified, with re-

ness. "If love is the fulfilling of the law, then a good heart consists in love." Only separate the exercises of love from a good heart, and there will be no good heart left. "If a good heart were distinct from love, then we could form a clear idea of it distinct from love. But whenever we think of a good heart, either in ourselves or in others, we think of kind, tender, benevolent feelings, or the exercises of pure, divine love. And it is out of our power to conceive of a good heart, which is not wholly composed of good affections, or the genuine feelings of true benevolence."

Emmons, p. 249 to 263.

"Some suppose, that a good heart essentially consists in a good *principle*, taste, or relish, which is totally independent of the will. They imagine that Adam was created with such a good principle, taste or relish; which was the source of all his holy exercises and actions, be-

* See Notes B. and C. at the end of this chapter.

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faith than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weak an argument to think so."

B. 3. ch. 3. sec. 1.

"Christ, (say they) and John in their preachings do first exhort the people to repentance, (*Matt. iii. 2.*) and then they afterwards say that the kingdom of heaven is at hand. (*Matt. iii. 7.*) Such commandment to preach the apostles received, such order Paul followed, as Luke reporteth. *Acts xx. 21.* But while they superstitiously stick upon the joining together of syllables, they mark not in what meaning the words hang together. For when the Lord Christ and John do preach in this manner: repent ye, for the kingdom of heaven is come near at hand: do they not fetch the cause of repentance from mere grace and promise of salvation? Therefore their words are as much in effect as if they

tie, and then very excellent fruits of all vertues."

Former Con. Helvetia, written A. D. 1536.

"Among good workes the chiefest, and that which is the chiefest worship of God, is faith, which doth bring forth many other vertues, which could never be in men, except their hearts had first received to beleve. *How shall they call on him in whom they doe not beleve?** So long as mens mindes are in doubt, whether God heareth them or not, so long as ever they think that God hath rejected them, they doe never truely call upon God. But when as once we do acknowledge his mercy through faith, then we flie unto God, we love him, we call upon him, hope in him, looke for his helpe, obey him in afflictions, because we doe now know our selves to be the sonnes of God."—"These services doth faith bring forth. Very well there-

* WITSIUS, a distinguished Calvinist, in treating of faith, says, that it is a gift of God, produced by the *external* preaching of the word, and the *internal* teaching of the Holy Ghost, which presupposes *knowledge*, implies *assent* to the testimony of God, and is followed by love, and the other christian graces. *Something* must be *known*, according to the Calvinistic plan, as the *object* of faith; and according to the Hopkinsian scheme, as the *motive in view of which*, the holy volition shall be produced. The former says that the mercy of God in Christ must be known; and the latter contends that the least portion of moral beauty is sufficient, for the object, in view of which, the love of being in general shall be *created*.

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spect to the objects and operations of it. *Love* is often mentioned in the scriptures as intending the whole of christian holiness." "And *hope* is used to express the whole of saving faith."

fore the fall. And upon this ground they suppose, that regeneration consists in implanting a new principle, taste or relish in the mind, which is the source of all the holy exercises of the subject of grace. But this sentiment is totally repugnant to the law of love. This law requires no such principle of holiness, but holiness itself. The law requires nothing which is *previous* to love, but love itself."

Emmons, p. 265.

DEFINITION.

"*Saving faith is an understanding, cordial receiving the testimony concerning Jesus Christ, and the way of salvation by him ; in which the heart accords and conforms to the gospel.*"

Syst. Vol. 2. p. 39.

"Some suppose, that sinners are *passive*, in having a new heart, or in becoming real saints. But if a new heart does not consist in a *principle* of holiness, but in the exercise of holiness, or true benevolence ; then the sinner may be as *active* in beginning to be holy, as in continuing to be holy."

Emmons, p. 267.

ILLUSTRATION.

1. The things which the gospel contains are matter of pure revelation. 2. The gospel is a testimony, concerning God

This love, and consequently faith, repentance and hope, are the gift of God, because he creates the holy exercises of love.

Emmons, Ser. 10.

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had said, *because* the kingdom of heaven is come near at hand, *therefore* repent ye."

B. 3. ch. 3. sec. 2.

"Where they comprehend *faith under repentance*; it disagreeeth with that which Paul saith in the Acts, that he testified to Jews and Gentiles, repentance unto God and faith in Jesus Christ, where he reckoneth repentance and faith as two diverse things. What then? Can true repentance stand without faith? No: but though they cannot be separated, yet they must be distinguished. As faith is not without hope, and yet faith and hope are diverse things; so repentance and faith, although they hang together with one perpetual bond, yet they rather should be conjoined than confounded."

*B. 3. ch. 3. sec. 5.**

Faith is the gift of God; (*B. 1. ch. 7. sec. 5. B. 2. ch. 3. sec. 8.*)

fore said Ambrose, 'Faith is the mother of good will, and of just dealing.'

Con. Auspurg.

"Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit, and word of God, whereby out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God's mercy in Christ to such as are penitent, he so grieves for, and hates his sins, as that he turns from them all to God, purposing and endeavouring constantly to walk with him in the ways of new obedience."

Larger Cat. Q. 76. Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 15. sec. 1, 2.

All good works are *the fruits*, as well as the evidences of faith.

Con. P. C. U. S. Con. C. Scot. and Say. Plat. ch. 16. sec. 2.

* "The gospel presents a *faithful testimony* to be *believed*, exhibiting an amiable object to be *loved*, and good things to come, to be hoped for. FAITH respects the truth of the testimony; LOVE what is amiable in it; and HOPE the good things in prospect."

Lathrop on Ephesians.

It has been said, that calling upon the name of the Lord is faith. Is it not rather a proof that faith already exists? Who calls upon one, in whom he does not believe? Who asks for mercy, where he does not believe that any mercy is to be found? Again, it has been said, that seeking the Lord is faith. But who seeks any temporal or spiritual good, which he does not believe to exist? It is also said, that love is faith. But who loves an object which he does not previously believe to be lovely?

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and the things which he has done for us, and the good things which he has freely offered to all. 3. The gospel represents man as infinitely guilty and miserable, as wholly undone, helpless and lost, and altogether dependent on the Redeemer for that help and grace, of which he is, and ever will be, infinitely unworthy. Now to manifest a right disposition towards all these truths, which are exhibited, presupposes disinterested benevolence, which is *believing* in them ; which is holiness.

Vol. 2. 40th to 46th page.

IMPROVEMENT.*

From this view of faith we learn, 1. That many have been mistaken in supposing that

"It is agreeable to the nature of virtue or true holiness to be created. The volitions or moral exercises of the mind are virtuous or vicious, in their own nature, without the least regard to the cause, by which they were produced. This is apparent, upon the principles of those, who deny the possibility of created holiness."

Emmons, p. 279.

It would be selfishness and sin to love God *for this reason*, that he first loved us. Faith, and every christian grace must consist in disinterested love. *"We love him because he first loved us :* that is, had he not been first in his love, and *opened a way for our reconciliation*, by sending his Son to be the propitiation for our sins, and by

* The Calvinists teach, that saving faith is neither a speculative assent to truth, nor a temporary faith, nor a fanatical persuasion, nor the faith of miracles, nor the faith of devils, nor a metaphysical faith. They admit also, that no man can know himself to be a believer, until he has evidence from the existence of the fruits of faith in his affections and life. They affirm, however, that the sinner's warrant to *believe in Christ*, does not arise from his warrant to *believe that he is a believer*. This would be the same, as to require him to *believe* before he *believed*, that he might feel authorized to trust his guilty soul to the Saviour. The sinner must *first* believe, before he can have any evidence of his faith. It is idle, therefore, to pretend as many do, that the sinner must first love God, before he can have any warrant to believe in the Saviour. The promise is a warrant ; and our love an evidence for faith.

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which proceedeth from election : (*B. 3. ch. 22. sec. 10.*) which is founded on the promise of mercy : (*B. 3. ch. 2. sec. 29.*) which followeth teaching : (*B. 3. ch. 2. sec. 6.*) which is the root of all good things : (*B. 4. ch. 13. sec. 20.*) which changes the whole man ; (*B. 3. ch. 3. sec. 1.*) which breedeth repentance : (*B. 3. ch. 3. sec. 1.*) which engendereth love : (*B. 3. ch. 2. sec. 41.*) and which is joined with hope. (*B. 3. ch. 2. sec. 42.*) "The beginning of willing and doing well is of faith."

B. 2. ch. 3. sec. 8.

"We believe that this true faith being wrought in man by the hearing of the word of God, and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin." This is "such a faith as is called in scripture a faith that worketh by love, which excites a man to the practice of those good works, which God has commanded in his word.— Which works, as they proceed from the good root of faith, are good and acceptable in the sight of God." "It is by faith in Christ that we are justified, even before we do good works : otherwise they could not be good works, any more than the fruit of a tree can be good, before the tree itself is good."

Con. R. D. C. Art. 24.

"Godliness I call a reverence of God, joined with love of him, which is procured by knowledge of his benefits. For men will never with willing obedience submit themselves to God, until they perceive that they owe all things to

"We beleve that we who by nature are the servants of sin, are regenerated unto a new life, by meanes of this same faith ; and by this faith we receive grace to live holily, whiles we do embrace that evangelicall promise, that the Lord will give unto us the Holy Ghost."

French Con.

"By faith is signified a confidence, resting in the Sonne of God the Reconciler, for whom

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faith consists in believing that *our* sins are forgiven, that Jesus died for *us*, and that *we* shall be saved. Men must *first* repent and believe, in order to pardon. That is not saving faith, which consists in speculative belief of the truth, or which includes the idea of meritorious works, or which can be separated even in theory from evangelical obedience, or which precedes regeneration and the existence of a new heart of love. 2. We learn why faith is represented as a duty ; because it is, in its own nature, universal obedience. 3. The interests of holiness are secured by this faith. 4. According to this representation of faith, Paul and James are perfectly consistent. 5. We learn why pardon and salvation are promised to the least degree of true holiness. 6. We may see how saving faith is the gift of God ; faith is the gift of God, as holiness is his gift, because they involve each other, and are really the same.”*

his spirit regenerated us unto holy disinterested love, to which the unrenewed heart is an utter stranger : had he not thus first loved us, and done all this for us, we should never have known what true disinterested love is.” We love him, because he *creatively* caused us to love him.

Hopkins' System, Vol. 1. p. 564. Emmons, Spring, and Williams, passim.

It is requisite, to the existence of faith, and of every other saving grace, that the sinner should have such a disposition, as implies a willingness to be damned for the glory of God. “ He therefore cannot know that he loves God and shall be saved, until he knows that he has that disposition, which implies a willingness to be damn-

* “ SAVING FAITH, the nature of which we are now to explain, is not some one single action or habit of the soul ; nor ought it to be restricted to one faculty of the mind alone, but is a certain aggregate, consisting of various exercises, diffusing their influence in turn, without confusion, and by a grateful combination mutually co-operating : it imports a change of the whole man ; is the fountain of the whole spiritual life ; and finally, is the holy and curiously inwrought work of the soul towards God in Christ. With difficulty therefore, can its extensive meaning be distinctly comprehended under any one expression.”

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him ; that they are nourished by his fatherly care ; that he is to them the author of all good things, so that nothing is to be sought elsewhere than in him. Yea, they will never yield themselves truly, and with all their heart wholly to him unless they assuredly believe, that in him is perfect felicity laid up for them."

we are received and doe please God."

Con. Saxony.

"No man can love God above all things, and worthily imitate him, but he which doth indeed know him, and doth assuredly looke for all good things from him." "By this faith we are borne againe, and the image of God is repaired in us. By this faith, whereas we are borne corrupt, our thoughts, even from childhood, being altogether bent unto evill, we become good and upright."

B. 1. ch. 2. sec. 1.

Con. Sueveland.

"It should not however, seem wonderful to any one that we embrace so much in the name of one Christian virtue. For, as when one says *life*, he designates by that one word that which diffuses itself through his whole soul, and every one of his faculties, and which is both communicated to his body and extends itself to all the actions of the living person ; so when we say, *faith* we would signify by that term, that which is the very prolific fountain of the whole spiritual life, which pervades all the faculties, and is appropriate to those who are to be united with Christ, and so to be made alive. to be sanctified, to be blessed."

"There are many actions, as well in *natural* as in *moral* things, which, according to almost universal consent, extend themselves through the whole soul, and cannot suffer themselves to be restricted to any one faculty. In *natural* things, there is *free choice*, which so far as it is a *choice*, is referred to the *understanding* ; but so far as it is *free*, rather to the *will* : so that as Bernard somewhere says, 'a man is free to himself, on account of his *will* ; a decider to himself, because of his *reason*.' In *moral* things there is the image of God, and original righteousness, which are to be placed neither in the intellect alone, nor in the will alone ; but which each faculty, of its own right, challenges to itself."

Witsii in Symbolum. Exercitatio III. Cap. 2, 3, 4.

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Holiness consists in right exercises, and they are created by God. Wherefore, faith is the gift of God.

ed, if it be not most for the glory of God that he should be saved."

West's Life of Hopkins, p.

*System, Vol. 2. p. 40 to 53. 150.**

* The doctrines of Hopkins are utterly repugnant to all such representations of the nature of love, and faith, as are contained in the preceding page of Calvinism. In his dialogue, between a person whom he calls a Calvinist, and another, denominated a Semi-Calvinist, he attempts to prove that Paul was actually willing to be damned for his countrymen. Paul, he says, was actuated by the love of being in general; and if the salvation of his brethren the Jews, was a greater good than his everlasting, personal felicity, he was willing to be accursed from Christ, if his rejection might be their reconciliation. Hence he argues, that all good men must possess the same kind of disinterested benevolence, which dwelt in the great apostle.

"God has revealed it to be his will to punish some of mankind for ever. You know not but you are one of them. Whether you shall be saved or damned depends entirely upon his will: and supposing he sees it most for his glory, and the general good, that you should be damned, it is certainly his will that you should be damned. On this supposition, then, you ought to be willing to be damned; for, not to be willing to be damned, in this case, is opposing God's will, instead of saying, *thy will be done.*"

Life of Hopkins, p. 151.

"Without which submission it is impossible a man should be saved." "So there is no other way for us, not to turn enemies to God ourselves, but to be willing that some of our fellow men should be enemies to him for ever." "But as soon as we cease to be thus willing to be given up to sin, we are given up, and turned enemies to God and all good."

Life of Hopkins, p. 151, 156, 157.

See Note D. at the end of the chapter.

NOTE A.

ON THE LOVE OF BEING IN GENERAL.

The Hopkinsian writers are excessively fond of the science of abstraction. They have certainly displayed much ingenuity in their attempts to reduce all things to their first principles. But it is thought by their opponents, that *scriptural doctrines* are not the proper materials for *chemical* experiments, and *chemical decomposition*. The word of God is already a *simple* declaration of the divine will; and all endeavours to *reduce* the *first principles* of revealed religion, tend rather to promote infidelity, than to subserve the cause of Christ.

“Holiness is, in the holy scripture, reduced to one simple principle, LOVE, and made to consist wholly in this, by which is evidently meant disinterested good will *to being in general*, capable of happiness, with all that affection necessarily included in this.” *Hopkins’ Syst. Vol. 1. p. 350.* “Upon this it may be observed, that a person may have and exercise a proper regard for himself, and desire and seek his own interest and happiness, without the least degree of the self-love which is opposed to disinterested benevolence, or which is not implied in it. The person who exercises disinterested good will *to being in general*, must have a proper and *proportionable* regard to himself; as he belongs to *being in general*, and is included in it, as a necessary part of it. It is impossible he should *love being in general*, or universal being, and not love himself; because he is included in universal being. And the more he has of a disinterested, universal benevolence, and the stronger his exercises of it are, the more regard will he have to his own being, and the more fervently will he desire and seek his own interest and happiness.”

Hopkins’ Syst. Vol. 1. p. 351.

THE REV. ROBERT HALL has given an admirable confutation of this reasoning. The reader will be gratified with a copious extract from his sermon on “modern infidelity.”

“ It is not the province of reason to awaken new passions, or open new sources of sensibility, but to direct us in the attainment of those objects which nature has already rendered pleasing, or to determine among the interfering inclinations and passions that sway the mind, which are the fittest to be preferred. Is a regard to the general good then, you will reply, to be excluded from the motives of action? Nothing is more remote from my intention: but as the nature of this motive has, in my opinion, been much misunderstood by some good men, and abused by others of a different description, to the worst of purposes, permit me to declare, in a few words, what appears to me to be the truth on this subject.

“ The welfare of the whole system of being must be allowed to be, *in itself*, the object of all others the most worthy of being pursued; so that, could the mind distinctly embrace it, and discern at every step *what action* would infallibly promote it, we should be furnished with a sure criterion of right and wrong, an unerring guide which would supersede the use and necessity of all inferior rules, laws, and principles.

“ But this being impossible, since the good of the *whole* is a motive so loose and indeterminate, and embraces such an infinity of relations, that before we could be certain what action is prescribed, the season of action would be past; to weak, short-sighted mortals, Providence has assigned a sphere of agency, less grand and extensive indeed, but better suited to their limited powers, by implanting certain *affections* which it is their duty to cultivate, and suggesting particular rules to which they are bound to conform. By these provisions, the boundaries of virtue are easily ascertained, at the same time that its ultimate object, the good of the whole, is secured; for, since the happiness of the entire system results from the happiness of the several parts, the *affections*, which confine the attention *immediately* to the latter, conspire in the end to the promotion of the former; as the labourer whose industry is limited to the corner of a large building, performs his part towards rearing the structure, much more effectually than if he extended his care to the whole.

“ As the interest, however, of any limited number of persons may not only not contribute, but may possibly be directly opposed to the general good ; the interest of a family, for example, to that of a province, or, of a nation to that of the world ; Providence has also ordered it, that in a well regulated mind there springs up, as we have already seen, besides particular attachments, *an extended regard to the species*, whose office is twofold ; not to *destroy* and *extinguish* the more private affections, which is mental parricide ; but first, as far as is consistent with the claims of those who are immediately committed to our care, *to do good to all men* ; secondly, to exercise a jurisdiction and control over the private affections, so as to prohibit their indulgence, whenever it would be attended with *manifest detriment* to the whole. Thus every part of our nature is brought into action ; all the practical principles of the human heart find an element to move in, each in its different sort and manner, conspiring to maintain the harmony of the world and the happiness of the universe.”

To these remarks, contained in the body of the discourse, Mr. Hall has subjoined the following in a note.

“ It is somewhat singular, that many of the fashionable infidels have hit upon a definition of virtue, which perfectly coincides with that of certain metaphysical divines in America, first invented and defended by that most acute reasoner, JONATHAN EDWARDS. They both place virtue, exclusively, in a passion for the general good, or, as Mr Edwards expresses it, *love to being in general* ; so that our love is always to be *proportioned* to the magnitude of its object in the great scale of being ; which is liable to the objections which I have already stated, as well as to many others, which the limits of this note will not permit me to enumerate. Let it suffice to remark, 1. That virtue on these principles is an utter impossibility ; for the system of being comprehending the great supreme is *infinite*, and therefore to maintain the proper proportion, the force of particular attachment must be *infinitely less* than the passion for the general good ; but the limits of the human mind are not capable

of any emotions so infinitely different *in degree*. 2. Since *our views* of the extent of the universe are capable of perpetual enlargement, admitting the sum of existence is ever the same, we must return back at each step to diminish the strength of particular affections, or they will become disproportionate, and consequently on these principles vicious; so that the balance must be continually fluctuating, by the weights being taken out of one scale and put into the other. 3. If virtue consist *exclusively* in love to being in general, or attachment to the general good, the particular affections are, to every purpose of virtue, useless, and even pernicious; for their immediate, nay, their necessary tendency is, to attract to their objects a proportion of attention, which far exceeds their comparative value in the general scale. To allege that the *general good* is promoted by them will be of no advantage to the defence of this system, but the contrary, by confessing that a greater sum of happiness is attained by a deviation from, than an adherence to, its principles; unless its advocates mean by the love of being in general, the same thing as the private affections, which is to confound all the distinctions of language, as well as all the operations of mind. Let it be remembered, we have no dispute what is the ultimate end of virtue, which is allowed on both sides to be the greatest sum of happiness in the universe: the question is merely, what is *virtue itself*? or, in other words, what are the means appointed for the attainment of that end?

“ There is little doubt from one part of *Mr. Godwin's* work, entitled “*Political Justice*,” as well as from his early habits of reading, that he was indebted to *Mr. Edwards* for his principal arguments against the private affections; though with a daring confidence he has pursued his principles to an extreme, from which that most excellent man would have revolted with horror! The fundamental error of the whole system arose, as I conceive, from a mistaken pursuit of simplicity; from a wish to construct a moral system without leaving sufficient scope for the infinite variety of moral phenomena and mental combination, in consequence of which, its advocates were induced to place virtue *exclusively* in some *one disposition* of mind, and since the passion for the general good is undeniably the *noblest* and most extensive of all others, when it was once resolved to place virtue in any

one thing, there remained little room to hesitate which should be preferred. It might have been worth while to reflect, that in the natural world there are two kinds of attraction ; one, which holds the several *parts* of *individual* bodies in contact ; another, which maintains the union of *bodies* themselves with the general system ; and that though the union in the former case is much more *intimate* than in the latter, they are equally essential to the order of the world. Similar to this is the relation which the public and private affections bear to each other, and their use in the moral system."

NOTE B.

ALL THE CHRISTIAN GRACES REDUCED TO LOVE, ACCORDING TO THE HOPKINSIAN PRINCIPLES.

The chapter immediately preceding the last note, must have convinced every reader, that the Hopkinsians decompose the *Christian Graces*, and reduce them all to one. It is in fact their doctrine, that faith, repentance and hope are all comprehended in a single exercise of love. Let the reader imagine that the following *discourse* is from the mouth of one of these divines, and that *the notes* accompanying it are the observations, which a sensible Scotchman whispers to his own heart, during the delivery.

THE DISCOURSE.

"NOW FAITH IS THE SUBSTANCE OF THINGS HOPED FOR ;
THE EVIDENCE OF THINGS NOT SEEN."—*Heb. xi. 1.*

He that believeth shall be saved. Without faith it is impossible to please God. We are deeply interested therefore, in the inquiry, "what is faith?" Does it consist in the assent of the understanding to divine truth? Is it nothing more

than a perception of the mind, that Jehovah is a being of veracity, and consequently worthy of our confidence ?

Faith has the promise of salvation. Is faith a belief of every revealed truth ? Must the whole Bible be understood by every one who shall be saved ? It seems desirable, that faith should be reduced to its simplest state,* that we may see what it is in itself ; and that its effects should be traced, that we may learn to distinguish it in actual existence. What is the nature of saving faith ? And how does it discover itself in the children of God ? Let us consider

I. Faith in essence ; and, II. Faith in operation.

“ Faith is the substance of things hoped for ; the evidence of things not seen.” This is an inspired representation, which is worthy of profound regard.

Let us attend to it, with the desire of being thoroughly acquainted with the terms of salvation. Let us search, as those who seek to know the way of life, and to obtain the full assurance of justification through faith in Jesus Christ.

The text distinguishes saving faith from the simple assent of the mind to truth. You may have a firm mental persuasion of the reality of things NOT hoped for, and of things so disregarded by the heart, as to be the object of neither *desire* nor *fear* ; neither *love* nor *hatred*. Saving faith has much concern with the *affections*. It is the *substance* of things HOPED FOR.

The text consigns to perdition that cold, inactive, insensible, unprofitable faith, which consists in *thought conformed to truth* ; and which comprehends no more piety than the mathematician's perception that the sum of all the parts is equal to the whole.†

* He must have a good metaphysical laboratory to do that. This reducing of things already simple, commonly confounds men.

† Saving faith, however, does not, *exclude* thought conformed to truth.

“Thou believest that there is one God ; thou dost well ;[‡] for there is abundant evidence to prove the existence of the Deity. It is well to admit this truth ; for it would be a proof of insanity or idiotism to deny it. This however is not enough. “The devils also believe.” They have such faith as is the substance of things *not* hoped for ; which is enmity. This *enmity* is the *substance* of that future punishment which they believe will be inflicted on them, after the final judgment. Enmity is the substance of hell-torments. It is enmity which makes the evil angels miserable.* When they believe in things *not hoped for*, they feel such painful opposition to God, such pride, malice, desire of revenge, and despair, as constitute a copious probation of the “wine of the wrath of God,” which is to be poured out after the final judgment.

LOVE is the opposite to HATRED. The substance of things hoped for, is LOVE.† This is the essence of saving faith. He who has felt the love of God shed abroad in his heart, in substance participates of those blessings for which he hopes. We do not *hope* for what we do not *desire* ; and we do not *desire* what we do not *love*. Since, therefore, there can be no saving faith without *hope* ; and no *hope* without *desire*, and no *desire* without *love* ;‡ we learn that *love* is the essence of *faith* || And where love exists, will be found all those graces which constitute the “new heart.”

* What ! are there no *positive* torments in hell ? He forgets that this *enmity* is punished by God.

† Although love is implied in hope, yet it is neither the essence of hope, nor of the things hoped for. What I hope for I also love : but love is distinct from hope. I love wealth ; but I do not hope for it. Much less is love the essence of the *things* hoped for. I hope to be able to pay my debts ; but love will neither constitute that ability, nor satisfy my creditors.

‡ That is truth. Hold it fast !

|| That does not follow ; for things may coexist, and be necessarily connected, which are not of the same essence.

This may be proved, by the following demonstration.

Christ has taught us, that "except a man be born again he cannot see the kingdom of God;" or, he cannot be saved. Yet he has assured us, that he who believeth, or has faith, shall be saved. It follows, therefore, if both declarations are true, that *to be born again*, and *to receive the gift of faith*, are the same thing. Of course *the new birth and faith* are one in essence.* Again, it is written, that "every one who loveth is born of God." Hence it follows,† since love, produced in man, constitutes the new birth, and since the new birth and faith are the same, that *love and saving faith* are one in essence. In other words, faith in its simplest state, is love to God.

This love produced in man by the Holy Ghost, is the essence of what is commonly called "the new heart," "the good and honest heart," or "a right disposition." Faith then, in its simplest state, faith in essence, is neither more nor less, than such a right disposition as is produced by regeneration: or by the act of God, which causes love in that person who formerly had a carnal mind of unbelief and enmity.

Our Lord Jesus in the parable of the sower, compares the hearts of men to various kinds of ground; and divine truth to seed sown by him who preaches the gospel. Those hearts which he compared to the beaten pathway, to stony and thorny ground, were destitute of saving faith; for although they might "a while believe," yet "in time of temptation" they would "fall away." It is a prerequisite to salvation, that "the fallow ground" of the affections be "broken up" so that the heart shall become "good ground," suitable for the production of the

* Faith is my act. "Lord, *I believe*." Regeneration is the work of God upon me. I am passive in it; for it is the work of another performed upon my soul. That faith is a gift is true; for God enables me to believe. This believing is the first act of a regenerated soul.

† Not that love, the effect and evidence of a new heart, is the new heart; but it follows, that he who has not love, the effect, has not the regenerated soul, which is invariably the source of love.

Christian graces. "Other fell on good ground, and sprang up, and bare fruit an hundred fold." The explanation of our Lord may be literally translated thus : "But by the good ground are meant those, who in an honest and good heart having heard the word, keep it, and bring forth fruit with perseverance." *Luke viii. 15.* Here is our Saviour's representation of saving faith. It is a right disposition. Its essential principle is "an honest and good heart."* Without this, truth may be admitted by the understanding, and have a partial influence on the life : but, without this, no person will so receive the truth, as to be united to Christ, by a saving moral union,† and escape "the wrath to come."

It is not necessary to ascertain how great a quantity of truth this heart receives, in order to determine whether the person possessing it shall be saved. It is sufficient that the *heart*, through regeneration, is made *good*. Now *the heart* is a figurative expression, used to denote the disposition of the man.

When this disposition, which consists in moral exercises,‡ is changed from enmity to love, from the supreme love of self to the love of God, there is said to be created a holy heart, which receives, cherishes and loves divine truth, to the salvation of the soul. Should death, however, immediately ensue upon the pro-

* If faith and a good heart are precisely the same thing, since I am justified by faith, I must also be justified by a good heart. Consequently God does not justify *the ungodly*. Faith belongs, indeed, to every good heart, as the eye or hand belongs to every complete body. But the hand is not the whole body. The preacher does not seem to know that things can be distinguished, without being separated. I distinguish *faith* from the *state* produced in regeneration ; but I do not disjoin the two.

† Tut ! tut ! man, what do you mean by *moral* union ? The members of every corporate body have a moral union, even while they cordially oppose and hate one another.

‡ Exercise and disposition are as distinct as matter and motion, the lungs and the act of respiration ; or as your written sermon and the act of reading it.

duction of a benevolent disposition in the formerly malevolent sinner, before any of the doctrines of the gospel were revealed to the understanding, the renewed person would be safe : this same heart would love truth and be happy in it, when gospel knowledge should be one of Jehovah's gifts to his exalted children. Such may be the regeneration of infants ; and such, if it shall please the Holy Spirit to work in them, the regeneration of persons destitute of divine revelation. Why should it seem incredible, that God should now create a disposition of love to that which is now known to be holy, and afterwards afford new objects to excite regard ? Is not the child born before it is fed ? Is not the honest and good heart produced before the seed is sown upon it ?

The penitent thief is an example of one who had this renewed disposition, this faith in essence, without living to grow in the knowledge of God, and bring forth the fruits of faith.

Hear the excellent Saurin upon this subject.

“ A true faith must necessarily be a principle of good works. It may happen, that a man “ may have this principle, and may not have an opportunity of expressing it by practice, and of bringing it into action ; he hath it, however, in intention. —

— — — — — “ The thief, in one sense, strictly speaking, did no good work ; but in another sense, he did all good works. We say of him as we say of Abraham, he did all in heart, in intention. Abraham, from the first moment of his vocation, was accounted to have abandoned his country, sacrificed his son Isaac, and wrought all those heroical actions of Christian faith, which made him a model for the whole church. In like manner, the converted thief visited all the sick, clothed all the naked, fed all the hungry, comforted all the afflicted, and was accounted to have done all the pious actions, of which faith is the principle, because he would infallibly have done them, had God afforded him opportunity.”*

* Saurin's doctrine of a *principle*, was not like your doctrine of *exercise*.

Take away this principle of faith, or this first exercise of love, this goodness of heart, this renewed disposition, and whatever may be believed about Jesus, the Saviour of sinners, there is no saving faith left in the soul: but take every thing else away, even knowledge, good works, memory and reason, and the soul is still secure, according to a divine constitution through the righteousness which is by faith.

Faith is the sole term of salvation. Faith then, in its simplest state, must imply every prerequisite to salvation. It is declared, absolutely, that he who believeth shall be saved. Again, it is affirmed that "without holiness, no man shall see the Lord," or be saved. It follows, from these two declarations, that evangelical faith and holiness are the same in essence.*

Moreover, holiness consists in conformity of heart to the will of God, or in a right disposition. Here, again, we have the conclusion, that saving faith consists in a renewed heart.

In various passages of the holy scriptures we are taught, that the poor in spirit, the meek, the penitent, the merciful, the pure in heart, the peace-makers, and those who endure persecution for righteousness' sake, shall be saved. But none shall be saved except they have faith. It is a necessary consequence, therefore, that saving faith should comprehend in its essence, each and all of the christian graces.

"Without faith it is impossible to please God." Yet you may please God, if you love what he loves, hate what he hates, and are thus conformed to his will. The love of holiness, and hatred of sin, therefore, comprehend every thing which is essential to saving faith. To love holiness and hate sin, is to have a renewed disposition, or to *believe with the heart* unto everlasting life.

* Faith is one constituent part of holiness; but because holiness includes faith, it does not follow that each part is equal to the sum of all the parts.

To this doctrine of the identity of saving *faith* and *love*, it may be objected, that Paul saith, "now abideth faith, hope, charity, (*or love*), these three; but the greatest of these is love." 1 Cor xiii. 13. "Now if faith and love," says the objector, "are the same thing, you make the apostle assert that one thing is greater than itself"* The answer is easy. There are many kinds of faith. One is historical, because it depends upon historical evidence. Another is metaphysical, because it depends upon metaphysical induction. Another is temporary, because it endureth only for a time. Another is the faith of devils, because those who possess it, like the devils, believe and tremble. Another is the faith of miracles, peculiar to divinely inspired persons.

Of this the apostle speaks when he says that love is greater than faith. It is his design to show the superiority of love over miraculous gifts. "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." Saving faith, or love, is greater than the faith of miracles: for the first unites us to Christ by a union of affection,† and secures glory; but the second might be possessed by Balaam and Judas, while they were the enemies of God. Inspiration did not necessarily imply regeneration and sanctification; but love was in its own nature, the saving grace of faith, "the substance of things hoped for."

The second part of the text declares faith to be "the evidence of things not seen." This can be said of that saving faith only,

* Much more might be objected. It is well for the preacher that he has the pulpit to himself: but it would be well for the people if my uncle Sauncy was there.

† Union of affection! Is this then, the moral union? A man loves a young woman. Is it love, or their marriage which completes that union in which *they twain are constituted one flesh*? A man loves another woman more than his wife. Is this a *moral union*? Union of affection may even exist between a gang of robbers. Why does he not speak of the spiritual and mystical union of the scriptures? Had any poor sinner loved God, would there have been any *union* without a *covenant* of grace? Or, can there be a matrimonial union, without some covenant engagement between the parties?

which has been described. For historical or speculative faith **ARISES** *from evidence*, but **FURNISHES** *no evidence* of the truth of things not seen. I may believe what is false ; and my faith is no evidence to prove that my mental persuasion is founded on truth. I may be *conscious* of assenting to a proposition ; but this consciousness is no evidence of the truth of the proposition. I may believe with the understanding, that Jesus Christ is the Saviour of believers, while this furnishes no evidence to me, or to others, of the truth of the gospel history. It is otherwise with *that faith which is of the operation of the Holy Spirit*. Saving faith is, to those who possess it, and often, by its manifestation, to others, “**THE EVIDENCE** of things not seen.”

Saving faith has been proved to consist essentially in love. Now of love we may be conscious. It is an effect of some cause ; for there is no effect without an adequate cause. The believer may reason with himself. “*Now, I love God. Formerly, I hated him. Whence this change ? Who, or what, has caused this love in me ? I did not produce it myself, for while I was at enmity against God, I had not the disposition, and therefore had not the power to cause love. Who then caused it ? It must have been God, for other beings either could not, or would not, have done it.*” In this manner, the believer finds his love, or saving faith, to be the *evidence* of several unseen things ; but especially of the power of God in changing the human heart.

In this manner also, faith is, to the believer, the evidence of the truth of the gospel, a thing not seen, but felt by every child of God. Being convinced of the truth of the gospel, one must admit its divine origin, and the inspiration of the writers of it, so that saving faith becomes the evidence of all the unseen things contained in the word of God. In this manner, “the Spirit,” producing love in us, of which we are conscious, “beareth witness with our spirit, that we are children of God.” When we “desire the sincere milk of the word, that we may grow thereby,” our desire is evidence, that we are “new-born babes—in Christ.”

Through the consciousness of love, “he that believeth on the Son of God, hath the witness in himself.”

"This same faith may be so manifested to others, as to *afford evidence* of the truth of gospel doctrines, concerning "things not seen."*

When the infidel perceives, that one, who was formerly a scoffer like himself, has become obedient to the gospel, were he to obey the dictates of reason, he would acknowledge the finger of God, and say, "these miracles of grace are sufficient evidence of the truth of Christianity." Indeed, the faith produced in rebellious men, and made visible in their conduct, has been, to multitudes, evidence which they could not resist, of all the unseen realities asserted in the Bible.

Faith, then, is more than simple assent to truth. It is not enough to *credit* divine testimony. We must *feel* divine power, exercised in changing the heart from enmity to love. We must have faith that will be evidence of the truth of the doctrines of grace. We must have that faith, which "is the substance of things hoped for; the evidence of things not seen."

We come now, **SECONDLY**, to the consideration of

FAITH IN OPERATION.

Faith is one in principle, but various in operation. Faith, in essence, is such a disposition as will lead the person possessing it, to receive and obey, imperfectly here, and perfectly hereafter, all that moral truth which God, in any manner, reveals to his understanding.

"Faith," says Saurin, "is a disposition of mind, that changeth—according to the various objects which are proposed to it.

* "Things not seen" is a scriptural phrase, of definite signification, for things divinely revealed. They are neither the objects of the natural eye, nor of our own consciousness. They are not external objects, seen in material light, nor things within us, seen by the faculty of reflection. They are the spiritual things, which are exhibited in the word of God. Faith perceives them with a perfect conviction of their reality.

If the object presented to faith be a particular object, faith is a particular disposition ; and if the object be general, faith is a general virtue."

Similar sentiments are expressed in the Presbyterian Confession of Faith. "By this faith, a christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein ; and acteth differently, upon that which each particular passage thereof containeth ; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification and eternal life, by virtue of the covenant of grace. This faith is different in degrees, weak or strong ; may be often and many ways assailed and weakened, but gets the victory ; groweth up in many to the attainment of full assurance through Christ who is both the author and finisher of our faith."*

The whole of the eleventh chapter of the epistle to the *Hebrews* gives a similar representation of the various operations of faith. By manifesting this benevolence of disposition, the "elders obtained a good report." Their good and honest heart was manifested in their piety of life, so that a good report of the ancient friends of God has come even to these latter ages.

Infidels, of proud, unrenewed temper of soul, deny the Mosaic history of the creation ; but we, who have been renewed in heart, "understand," from the testimony of God, "that the worlds were framed by the word of God ; so that the things which are seen were not made of things which did" previously "appear." To give credence to the divine testimony, respecting the creation of the world, is one operation of faith, peculiar to those who enjoy, either by tradition or written revelation, this divine ground of faith.

* Aye ! would he had framed his whole discourse according to that summary.

One changed in heart by the Spirit of the Lord, might be left without any evidence, except conjectural, that the things now seen, were made of nothing. In such a case his saving faith would not lead him to *understand*, what was not revealed: Whatever truth is clearly revealed to one, who has a right disposition, will be admitted and obeyed: but a truth not known, can be the object, neither of love to the new heart, nor of hatred to the carnal mind. According to the believer's knowledge will be his exercises of faith.

"By faith, Abel," having the love of God, which induces obedience, "offered unto God a more excellent sacrifice than Cain," for Abel conformed to the divine command, and offered, as typical of the Lamb of God, the "firstlings of his flock;" while Cain, following his own inventions, because he was destitute of love, brought what was not required,* "of the fruit of the ground an offering unto the Lord."

Enoch was renewed in the spirit of his mind, and through the possession of this saving faith, so pleased God by exemplary obedience, that he "was translated."

"Without this faith," which consists in rectitude of disposition, "it is impossible to please God," by any external obedience.

So much knowledge is essential to the existence of the "obedience of faith," as shall constitute us accountable creatures. If we have "the spirit of faith," 2 Cor. iv. 13. or a "new heart," all which is necessary to the performance of such actions as will please God, is the knowledge that God exists, and is a moral governor of the world. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If the dying infant should have the new heart, he might

* How do you know that, Sir? You have no evidence but DR. LEE's opinion. It was *faith*, and not the matter of the offering, which made the difference between Cain and Abel's oblation. It is easier to invent some new doctrine than to support it by the scriptures.

in heaven have the communication of such knowledge, as should inspire deeds of faith, or the emotions of love to God, and gratitude to Jesus, on whose account the babe of apostate parents was taken away from actual evil, and exalted to the abodes of purity and bliss.

This knowledge, in addition to faith in essence, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and many other holy people possessed in this life ; so that by many actions they pleased God. It was the same right disposition which led all these, in various ways, according to knowledge and circumstances, to the performance of the divine will. All did not understand the same truths, because more was revealed to some than others. All did not perform the same actions, because duty did not require in all the same operations of faith. Noah believed in heart, the testimony of God, concerning a deluge which he had not seen. He credited the word of the Most High, so as to make the future destruction by water present to his mind ; and he prepared an ark for his security. This was one operation of Noah's faith. Had his heart been unsanctified, he had disregarded the threatenings of Jehovah, and perished with his impenitent neighbours.

We see the operation of Abraham's faith in his abandonment of his native country, and in his preparations for offering to God in sacrifice his beloved Isaac. Abraham's faith, however, did not make provision for an universal deluge ; nor did Noah's faith operate in the consecration of a son.

Having that confidence in God, which is exercised by every renewed mind, the parents of Moses disregarded the unjust mandate of the Egyptian king, and preserved the life of their son. This son gave evidence of much love to God, by refusing princely honours and gratifications ; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt." Time would fail, were I to attempt a representation of the operations of faith in those, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence

of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Ye see, brethren, that this saving faith, operated in the ancients according to the knowledge they possessed, and to the circumstances in which the providence of God placed them. Some endured trials of mockings and scourgings, bonds and imprisonment, while others were stoned or sawn asunder, or "tortured, not accepting deliverance," to the shipwreck of faith. The operations of faith are as various now as they were in the time of the patriarchs. Some, like Abraham, may love God, according to their knowledge, while in uncircumcision, while destitute of the ordinances of revealed religion. "We say that faith was reckoned to Abraham for righteousness," when he was in uncircumcision. "For he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe,"* "with the heart, unto righteousness."† "though they be not circumcised; that righteousness might be imputed unto them also."

Others, like Cornelius, a Roman, a converted heathen, who prayed from a new heart, before he knew the way of salvation by Jesus, may, in our age, experience the influences of the Spirit, so as by their conduct to extort from Peter the exclamation, "of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth God and worketh righteousness is accepted with him."

Believers who enjoy the written word of God, differ in the powers of their understanding; and consequently must differ in those truths which are the objects of faith. Many things are revealed in the word of God to some, which are not revealed to others, because they have neither the same strength of mind, nor the same opportunity for searching and understanding the scriptures. Some revealed truths are adapted to the weakest capa-

* Rom. iv. 9. 10 and 11.

† Rom. x. 10.

city, while others are hard to be understood, even by Peter and many of the apostles. Every Christian is not required to have faith, with the mind and strength of Paul: but he must believe with his own understanding, and love God with his own heart.

In one who enjoys a preached gospel and written revelation, "the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace." Before, however, either of these operations of faith can exist, the heart must be renewed; and it often is renewed, so as to hate sin, be truly penitent, and become new in the spirit of Christ, a long time before the plan of salvation through the blood of Christ is doctrinally understood.

Indeed, commonly, the saving faith of heart is wrought, before the sinner asks, from deep conviction that he is lost, "what shall I do to be saved?" It is saving faith, which disposes the sinner practically to admit the testimony of God concerning his Son, that he is the Saviour of all the ungodly who believe. Saving faith is the cause of our confidence in the blood of Jesus.* How then can any put this confidence first, and call the effect the cause; or the fruit the good tree? It is saving faith which induces the infected soul to seek the *Divine Physician's* aid; and he who asks in faith, or from a penitent heart, shall assuredly find. It is regeneration which prepares the heart to receive with confidence that saying which is worthy of universal reception, that Christ Jesus came into the world to save even the chief

* EXERCISES have now become gods. They create other creatures. Terrible creatures, indeed, are creating creatures. Faith is an exercise; and confidence is an exercise; but *faith* CAUSES confidence. Here we have a new world, a world of wonders; a world of which exercise is the god, and exercises are the sole inhabitants. The scriptures say, that the Spirit is the cause of confidence. Christ exhibited in the gospel is the foundation of that confidence which is implied in faith. I lay my burden on the Rock, confiding in its firmness. The fact of my laying my burden upon an immoveable foundation does not produce this confidence. Nay, had I not confidence already existing in my own mind, I should not cast my cares upon the Lord.

of sinners. Marvel not then, that we say, it is not enough to give credit to all that God testifies concerning his Son. "Ye must be born again."

Then will the new heart receive the word of God, as good seed into good ground, which will produce the renunciation of all confidence in works of righteousness which we have done, and entire reliance upon that blood which cleanseth believers from all sin.

The same degree of humility and confidence in Jesus may not exist in every renewed mind; because the operations of faith are different in different believers; and in the same person, at different times. All christian graces, however, in due season, worketh the same SPIRIT, through benevolence of disposition.

Next to confidence in Jesus, saving faith will, under religious culture, produce love to the Bible, delight in the society of the pious, religious affection for divine ordinances, and ardent exertions for the promotion of the Redeemer's kingdom. To ascertain, however, whether we possess saving faith, it will not be necessary to ask, "have we all the operations of faith?" but, "have we any act of faith, which proves the existence of a new heart?"

What has been said affords three

INFERENCES.

1. It does not appear, that a knowledge of the way of salvation is absolutely essential to the existence of saving faith. A renewed disposition is the only indispensable requisite to salvation. When God has produced such a change, that the rebel, when enlightened, will love God, the rebel's heaven purchased by the blood of Christ, is through the mediation of Jesus, secure. For Christ's sake he shall be saved, being one of the redeemed people; and in due time, he shall know it to be for Christ's sake, that he may give Christ the glory.

2. The scriptural doctrine of saving faith excludes, of necessity, neither infants, nor those persons who are destitute of the written revelation, from future felicity.* The speaker will not affirm that infants and heathens are in any case saved ; for it is more than he knows. But if any one affirms, that they are all lost, it is more than he can prove.

Infidels libel divine revelation, when they say, that the scriptures pronounce sentence of damnation against all children, who are incapable of rational assent to the gospel ; and against all the poor pagans, who never had the opportunity of believing it.

The scriptures do not confine the operations of the Holy Ghost to one truth, or one motive. Holy exercises may be created by God, and at the same time exercised by man, in view of many motives.† Nothing in the word of God forbids us to suppose, that HE, who hath the hearts of all men in his hands, may turn the heart, or the moral exercises of a child, as easily as the heart of a hoary-headed sinner. He who made the inhabitant of the wilderness, and taught him that the Great Spirit exists, may use this partial knowledge of God and of duty, as a motive in view of which to produce that love, or saving faith of heart, which im-

* I never heard a Hopkinsian admit the possibility of saving infants before.

† Exercises created ! They are like the creatures of the poet ; or like Diocesan Bishops ; or like that wicked invention of man, *the mule*, which are none of them the creatures of God. If exercises are creatures, what are they ? Are they matter or spirit ? Are they creatures capable of acting or of being acted upon ? Are they animals or vegetables, or minerals ; or do they belong to the kingdom of the gases ? No doubt they are of the gaseous kingdom ! They are certainly more subtle than the common atmosphere.

It seems that these creatures have eyes, and live *in view of motives*. Yet they are incapable of volition. Should I grasp my cat, and make him look upon a chesnut in the embers, and then forcibly put his paw into the fire, that would resemble this *creation of exercises in view of a motive* ; Away with such nonsense from the church of God !

plies sorrow for known sin, desire of pardon, if God can consistently bestow it, and pious resolution of future obedience. Having renewed this person, for aught that appears, God may for Christ's sake, pardon and save him. It would then hold true, that there is no other name given under heaven, except that of Jesus, whereby guilty men can be saved. Let infidels, therefore, for ever be silent upon this subject : and acknowledge that they know nothing more about the heathen and infants than we do ; who acknowledge that they may be saved or lost, according to the decree of heaven.

3. Christians should be cautious in denouncing those who give any evidence of saving faith. We are not to expect all the fruits of holiness will immediately appear. Hitherto the operations of faith may have been few in one, who by regeneration has been made spiritually alive from the dead. How far a believer may be left in ignorance, we cannot easily determine. Neither dare the preacher say, "so far and no farther, a person may be erroneous in opinion, and criminal in practice, and still retain the spirit of faith."

If any should imagine this sentiment too liberal, I reply, that while I denounce error and sin I would hope many persons may be saved whose faith and love are feeble. "Him that is weak in the faith receive." It is a grateful persuasion, that in many cases, the *heart* is right, where the *head* is wrong.

Paul has taught us, in the fourteenth chapter of his epistle to the Romans, that two persons may have saving faith, who are directly opposed in opinion upon a subject of revealed religion. One may believe it lawful, and another, unlawful, to eat every sort of flesh. In consequence of this difference of opinion, their conduct is opposed ; but, nevertheless, we are assured that God accepts the service of both, because they act from love to what they severally suppose to be the mind of the Spirit. I conclude with the apostle's conclusion upon this subject.

"Whatsoever is not of faith is sin."

NOTE C.

THE CHRISTIAN GRACES DISTINGUISHED.

BY A CALVINIST.

THE FAITH of God's elect does not, *in fact*, ever exist in a state of separation from REPENTANCE, HOPE, LOVE, and new obedience. Yet, these graces may be distinguished from one another, as truly as those stars which constitute a constellation may be individually seen. Each of them is distinct from each. They are all exercises of a soul born of the Spirit, of a soul united to Christ, and influenced by the Holy Ghost.

We have no difficulty in admitting, that perception, attention, abstraction, recollection, desire, fear and hatred, are exercises of *one* and the *same* mind. It would, however, be ridiculous to confound them. The writer, who should seriously attempt to prove the identity of these exercises, would be considered insane: and he who should employ the words, as if they were synonymous, would find his composition altogether unintelligible.

The various gracious exercises of a renewed mind are equally distinct; and it is more criminal, because more injurious, to confound them.

It is absolutely necessary, however, to those who would reason on any subject, and to those who would understand argument, that they should have a little common sense. We do not say that they must have much, or that they must be *sensible* men; for such a requisition would exclude very many persons, yea, and very many public teachers, from examining any subject. They must, however, have sense enough to know, that the body of man is distinct from its own external actions; that the bone is not the blood; and that the hand is not the foot. They must have sense enough to know, that the mind is distinct from its own acts, and

that faculties are distinguished from their exercises. Without so much sense, on their part, there can be no reasoning with them. A man, who does not know, that the *power of sight* is distinct from the *act of looking* on an object; and, that an irascible disposition is distinct from being in a rage, cannot understand any argument. Such a man might assert, concerning a stone which he saw rolling down the hill, that motion was essential to its nature, and that it ceased to be a stone, so soon as it rested on a level.

In treating of the CHRISTIAN GRACES, the principle must be admitted, that the regenerated soul is distinct from its own moral actions: and that a holy disposition is distinct from its several pious exercises.

It must be allowed also, on our part, that to distinguish each Christian grace from every other, is difficult; but analysis is also difficult even in material subjects, which are visible and tangible.

The reason is plainly this: that there is no object presented to our investigation, which is perfectly simple, either in the material world, or ^{among} the exercises of our own minds. Every thing which we see is complex; and what the logicians call a simple idea, never, in fact, exists. All our mental operations are complex. It is true we can separate one piece of matter, one pebble from another, and examine it separately; but this object is, itself, compound. We may also distinguish one principle, or one action from another; but each of these is, in itself, again susceptible of analysis. *Sensation* cannot exist without *perception*, nor can either of them without being accompanied by *volition*: and a human volition never once existed where the operations of intellect were entirely excluded. No mental act whatever can have existence without volition.

The difficulty, therefore, of distinguishing the Christian graces, is one which is common to every subject of investigation.

Faith, we have already said, never exists alone ; but is always accompanied by some degree of repentance, love, and hope. It is nevertheless distinct from each of them.

The word **FAITH**, when applied to designate a Christian grace, is properly a technical, theological term ; and is not used precisely in its common acceptation, but in a figurative sense. It is thus employed, however, because its radical idea is a very prominent one in the use to which it is applied in theology.

Faith, in this connexion, is not a simple exercise of one faculty of the mind, exclusive of every other ; but gives employment to all the mental powers of man. It includes perception, volition, attention, desire, affection, reasoning, and judgment. Ignorance alone will attempt to resolve it into any one of these.

Faith includes a knowledge of certain facts ; an assent to certain doctrines ; trust in a certain object ; the approbation of a certain system ; and the acceptance of a certain offer. It implies each and all of these, and even more, but it is not one of them exclusively. It is that very grace by which the sinner does all this, that is in scripture called **FAITH**.

The probable reason why this word was selected to designate this grace of multifarious operation, is, that the radical meaning of the word is the most conspicuous idea in the theological meaning. The radical meaning of the word faith is "*credit to testimony*," and this is the leading idea by which the scriptures characterize that saving grace, which bears the appellation, **FAITH**.

The revelation of grace is the testimony of God. Every part of the Bible belongs to this testimony. Should any one separate any doctrine from this consideration, that it is a part of the gracious testimony of God, he would injure the truth. According to this dispensation of grace, God in Christ is the only object of our worship. He has proclaimed it from heaven, to be the good pleasure of his will, that there should be no transaction, of

any kind, between man and himself, but according to the constitution of the covenant of grace. No law, no love, no invitation, no promise, no offer, nothing whatever is addressed by God to man, or is required and accepted by God of man, but upon the footing of this dispensation. The whole is a testimony. It is the province of faith to give credit to testimony. Hence, that grace which enables and disposes us to receive and act upon the testimony of God concerning his grace, is called faith. Now, from the very nature of the case it is utterly impossible that any action of man can be acceptable to God, which is devoid of credit to this testimony. Therefore it is said, "without faith it is impossible to please God."

Faith, then, implies knowledge of this testimony, assent to its doctrines, approbation of the plan it reveals, and acceptance of the offer which it makes to the sinner. In this way, and in no other whatever, it gives reverence, love, and worship to God. It absolutely disclaims every other method of knowing, or loving, or serving God.

Unbelieving man is prone, if he seeks God at all, to seek him according to the rules of some other system, different from this, or abstracted from it. It requires the power of God to destroy the vain reasonings and imaginations of such a person, and reduce the sinner to the obedience of Christ, the obedience of faith. Under divine guidance, the soul, crediting the testimony of God, accepts the gospel offer, and thus becomes united to Christ. By the constitution of the system of grace, Jehovah, precluding himself from any transactions with men upon the footing of any other system, neither demands, nor communicates, nor accepts any love, or repentance, or any other exercise of fallen man, without faith, or before it exists. Credit to his testimony, with a knowledge of its contents, and an acceptance of the offer it makes, God demands of every sinner to whom his word is revealed. "This is his commandment that ye believe in his Son." He demands love, repentance, and hope; but he demands them only through faith. He communicates these graces; but it is only through faith. Regenerated men exercise these graces: but it is only through faith,

Faith then, is the *first* exercise of the regenerated soul, in which it embraces the testimony of God and the offer of a Redeemer, with a full persuasion of their truth and excellency. "With the heart man believeth unto righteousness."

REPENTANCE signifies a *change of mind*, which includes both sentiment and inclination.

This grace is demanded of all, who think erroneously, or are disposed to evil; because in the first they sin in *thought*, and in the second they transgress in affection. Repentance is therefore the duty of all sinners.

It is in the word of his testimony, that God now calls on men every where to repent: and since he will have no transactions with any man, according to any other system than that which is called *evangelical*, it is *evangelical repentance* alone that is man's duty. Any other change of mind would be sin.

Sinners are bound to repent because they are sinners, and God commands a change of thought, affection and pursuit. Devils ought to repent for they are sinners; but both devils and "devilish" men, may, like Judas, often change their minds, or both their views and inclinations, relative to many objects of regard and courses of conduct. In some sense, and in belief of some truth, they may repent. But devilish penitence is not recorded on the catalogue of the Christian graces.

Christian penitence is demanded of us by God upon this ground, that he has given us a testimony concerning himself, and our duty, to be accredited by us. It is exercised by us, on the same footing, through faith in that very testimony.

This penitence is a gift of Christ, who is exalted in order to bestow repentance on his people, by his Spirit; which repentance he works in them, through faith in the testimony of his grace. Christ shows his elect nothing, promises them nothing, gives them nothing, abstracted from that system which he is exalted to administer. The Holy Ghost gives, in fact, no new dis-

position to man, but as the Spirit of Christ ; and the sinner never exercises evangelical repentance, without faith in the testimony, which God hath given of his Son.

The revelation of grace, embracing every precept, threatening, offer, promise, is the only light in which the mind is changed from darkness, and the only motive by which choice is determined to holiness. There is no repentance, therefore, without faith, which discerns this light, and regards this motive. As God requires of man no other repentance than that which is exercised in crediting his testimony, so he works by his Spirit no other than that which he requires.

Repentance is from sin to God : but there is no way from sin to God, except through Christ, and consequently there is no Christian repentance without faith, which enables us to turn to God, through Christ. Repentance includes hatred of sin, and grief for it : but the penitent hates and grieves on account of the contrariety of transgression and pollution to that divine excellency which shines in the testimony which faith alone receives. There can be no *just* views of sin, without *just* views of the *authority* which it opposes ; and there can be no just views of God, or of his law, without understanding and accrediting the testimony, in which those views are exhibited. Again we say, therefore, that there is no repentance without faith.

Receiving the testimony of God, and embracing the Saviour which it offers, by faith the soul, enlightened, perceives the evil of sin, and the value of holiness. Philosophers may reason about the evil of sin ; but unless they are taught by a sight of the suffering Jesus, they are ignorant and know nothing as they ought. All the wonderful calculations of ingenious ministers cannot set sin in such a light, that it shall be the object of evangelical penitence, before the soul savingly believes the true and faithful saying, that Christ Jesus came into the world to save sinners. Some appear to have supposed, that by their speculations about the character of God and the nature of transgression, abstractly considered, they could convince men of sin, and that from this view of the exceeding sinfulness of sin, saving penitence might be exercised. These persons would do well to re-

member, that God requires no repentance, but such as, exercised in the belief of gospel truth, turns the sinner to God, through the blood of Jesus ; and by the constraining power of evangelical motives, instigates to new obedience.

The *believing* penitent *loves* God. Love, in sinful man, is often a blind, impetuous passion : but the love which God requires, is an intelligent, spiritual affection. There is no *affection* without an object which is mentally perceived. There may, indeed, be a *disposition*, which will certainly be affected by a suitable object, when perceived ; but there cannot be love without some previous knowledge.

The objects of CHRISTIAN LOVE, are revealed in the testimony of God alone. The demand of love is now made on the sinner, in that revelation alone which faith accredits. Heat without light, and affection without knowledge, may suit the prince of darkness ; but never the children of the light, never the Father of lights.

Love is shed abroad in the heart by the Holy Spirit. It is therefore a gift. It is required of us ; and is therefore a duty. It is a Christian grace, by which faith operates, so as to produce the most benign effects. Faith worketh by love.

In like manner HOPE, and every other Christian grace which succeeds the mystical union, is a gift, and duty, which gift is received, which duty is performed, through faith in the Son of God.

While, therefore, we love the piety and zeal of many who urge the duty of unfeigned *love* to God, we think their dissertations on the *identity of all the graces*, are worthy of the label, "CONFUSION WORSE CONFOUNDED."

NOTE D.

A CALVINISTIC DISQUISITION ON DISINTERESTED BENEVOLENCE.

The word *interest* is derived from two Latin words, *inter est*, which signify, that the person to whom they are applied *is within*, the place or thing. Thus we say, that a man, who takes a deep *interest* in any concern, *is in the thing*, or he *enters into* the spirit of the affair. To use the word appropriately, when we say that a man is *interested* in any business, we should simply intend ardour of feeling ; or convey the idea, that *his soul is in the matter*. Thus the man of feeling is *interested* in the tale of woe ; and the benevolent man is *interested* in the miseries, as well as felicity, of his fellow men. He who sympathizes with a friend, *enters into* his feelings. This emotion of *interest* may be good or bad. It may be a *benevolent* or *selfish* interest, which we take in any character or concern.

Dis, in composition, is a privative particle. Thus we say *dis-honour*, to denote that honour is taken away ; and *dis-join*, to signify that the union of two things is destroyed ; or *dis-credit*, to express the taking away of credit. In like manner, the analogy of language would lead us to say, that *dis-interest* denotes the privation of all interest, whether good or bad. *Dis-interested benevolence*, therefore, strictly speaking, is benevolence from which *all sort of interest* is taken away. Now, can any one conceive of a benevolence in which the soul has no lively emotion of interest ?

Some, however, may be disposed to use *interest* invariably in a bad sense, to denote *selfishness* ; and then we shall have no objection to the *taking away* of all *such* interest from benevolence. But of what use is this long word *disinterested*, when prefixed to *benevolence* ? Why is it not enough to speak of *benevolence*,

which signifies to wish well to any and every being, which is the proper object of holy volitions ? It is certainly more simple, and more scriptural, to speak of love to God, and love to our neighbour ; which affection is not inconsistent with a suitable love of ourselves.

The expression, disinterested benevolence, was probably introduced into theology, to convey something more than any plain man would derive, from what the word of God says about LOVE. It is designed to teach the doctrine of such an imaginary affection, as implies a willingness to be damned. Paul, it is said, possessed disinterested affection, for he was willing to be accursed from Christ for the promotion of the glory of God.

It is affirmed, that such was his love for his brethren, that he was willing to lay down his immortal life, his precious soul, for their salvation. A difficulty exists on this supposition, in reconciling the language of Paul and our Saviour. The latter says, *no MAN* hath greater love than this, that a man should lay down his life, meaning his natural life, for his friend ; but if the former was willing to lay down his soul, for any one of his brethren, or for all of them, he had *greater* love than Christ allows can exist in any human heart. If Paul said what is attributed to him, either he or the Lord was erroneous in representation. It might suit the Socinians to prove, as *Dr. Priestley* thought he had done, that Paul was liable to make false propositions, and record inconclusive reasonings ; but the Calvinists can more easily believe that *Dr. Hopkins* did not understand Paul, than that the great apostle was a bad logician, or uninspired, or that Paul and his Master were at variance.

Let us examine the text which has originated this controversy.

“ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost ; that I have great heaviness and continual sorrow in my heart ; for I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.” *Rom. ix. 1, 2, 3.*

The Hopkinsians make Paul say, "for I could now wish that myself were accursed from Christ:" but this is an evident perversion of the word *ἠὲ χόμην*, which is found in the imperfect time, middle voice, and is literally rendered, "I *did* wish." When Paul was in unbelief, he despised Jesus, as a Nazarene, a Galilean impostor, and *did wish* to have no part with him; to be accursed from him. Having been himself infatuated as his unbelieving countrymen now were, he knew their danger, and was deeply affected at the knowledge of their guilt and impenitent obstinacy. He knew how to compassionate them, because he had been in their alarming situation. This is an easy explication of the difficult passage; and supposes his countrymen to be the objects of his heaviness and sorrow. The other explanation makes the apostle say, that he had great benevolence, but was grieved at his own disinterestedness. "I say the truth in Christ; I lie not; my conscience bears me witness in the Holy Ghost, that I have inexpressible anguish, because I could willingly be damned for my brethren." Was Paul given to such solemn nonsense? The Calvinists, generally, believe that the expression, "for I did wish myself accursed from Christ," was introduced by Paul, in a parenthesis, to explain the reason of his great sorrow for his highly privileged countrymen, who were despising the only salvation. Some of them, however, differ in construction; and suppose that Paul, in expressing his ardent attachment to the Jews, said, "I did wish myself to be *set apart*," or *devoted*, as *ἀναθεμα* sometimes signifies, *ὑπὸ*, "by Christ," to the apostleship, "for my brethren;" and in "Curcellœi Lectiones," we read *ὑπὸ*, *by*, instead of *ἀπὸ*, *from*.

DR. LEE supposes Paul to say *ἠὲ χόμην*, "I did boast;" (for *gloriarī*, to vaunt, is the first signification given to the theme of that word;) "I myself did boast, (*αὐτός ἐγω* and not *ἐγω αὐτόν*) that I was *separated* from Christ, *ὑπὲρ*, *more than* my brethren."

Lee's Ser. p. 115.

Common sense declares, that no good man can be willing, that any *penitent* sinner should perish; that no man ever hated his own flesh, and that no man can so *love* God, as to be willing to *hate* him, for ever and ever.

Every Christian knows and feels, that he *deserves* damnation but his prayer is, "God be merciful to me, a sinner." Salvation we are commanded to seek ; and to be willing to be the enemy of God, and be accursed for ever, is a direct violation of this command. A willingness to be damned, so long as men are commanded to seek the Lord, must be an unholy emotion. While the sinner remains willing to perish he must remain unholy ; and opposed to the divine will. Let us rest assured, therefore, that he who is finally *willing to be* accursed, *will be* accursed. Seek the Lord while he may be found. "Have I any pleasure at all that the wicked should die ? saith the Lord ; and not that he should return from his ways, and live ?"

"Why will ye die, O house of Israel ? For I have no pleasure in the death of him that dieth, saith the Lord God : wherefore turn yourselves, and live ye." *Ezek. xviii. 23 and 33.*

It is said by some, that the prayer of Moses, when he interceded for rebellious Israel, proves that he was willing to be accursed for his brethren. "And Moses returned unto the Lord and said, 'Oh ! this people have sinned a great sin, and have made them gods of gold ! Yet now, if thou wilt, forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written.'" If the request to be blotted out of the Lord's book was expressive of a willingness to be damned ; then Moses prayed, that if the people must be damned, he might be damned with them. "If thou wilt, forgive their sin ; and if not," *send me also to perdition.* Did Moses ever offer such an absurd and impious prayer as this ? The truth is, that the scriptures speak of pardon under the similitude of blotting out a debt. Moses first besought Jehovah to pardon the sin of the people : and then entreated, if Israel was not restored to favour, that his personal transgressions might be remitted. When Jehovah promises to pardon, he sometimes declares, "I will *blot out* your transgressions." In former times, when accounts were erased, one merchant, having paid another what was due to him, might have said, "please to *blot me* out of your book."

The answer, which the Lord gave to Moses, proves that this was the nature of his petition. Jehovah did pardon both Moses

and the people ; for having refused to conduct the people, he now consents to lead them, and postpone the visitation of their iniquities. "And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book : therefore now go, lead the people unto the place of which I have spoken to thee. Behold, mine Angel shall go before thee : nevertheless in the day when I visit, I will visit their sin upon them."—*Exod. xxxii. 31—35.*

Job said, "though he slay me, yet will I trust in him." *Job. xiii. 15.* Hence it is inferred, that Job was willing to be damned for the glory of God. It is denied that Job intended damnation by being slain. Let those who affirm it prove it if they can. He declares, that his great afflictions have not destroyed his confidence in God ; and then resolves to continue his trust in Jehovah, even should his sorrows and pains terminate in death. Verrily, he trusted in God that he should not be finally rejected.

It is granted to *Dr. Emmons*, as an unquestionable fact, that most "dramatic writers" have attempted to form "their amiable characters upon the principle of disinterested benevolence." It is believed, however, that these writers, instead of using a privative particle, compound the Greek $\Delta\iota\sigma$ with the word interested, so as to read $\Delta\iota\sigma$ -interested ; that is, *twice*-interested ; for the characters which they commonly exhibit for imitation are either *enthusiastically* or *selfishly* interested in their exploits. At any rate it is to be hoped, that neither Cicero, nor a dramatist, nor a writer of romance, will give a decided cast to theological expression.

Every child of God will be *benevolent* ; and even when he doubts of his own good estate, will desire to promote the glory of God. He will say, "if I perish, let others be saved : if I belong to the kingdom of Satan, (and possibly I may deceive myself,) my present prayer is, "thy kingdom come." Would to God that such benevolence as this pervaded every heart !

CHAPTER XII.

OF SANCTIFICATION.

CALVIN,

AND

OTHERS.

1. Regeneration, by the gift of the saving grace of faith, is the commencement of *sanctification*.

Inst. passim.

2. Believers in this life are sanctified but in part.

Inst. B. 3. ch. 2. sec. 20, &c.

3. Sanctification is a progressive work.

Inst. B. 3. ch. 2. pas.

4. *Of the nature of the believer's imperfection; and of the manner in which this holiness is increased.* In order to be perfect, the christian must have restored to him the whole of the image of God, which was lost by the fall. This is not restored at once, and never perfectly in this life. By faith, which increases, and causes all the christian graces to flourish, we become gradually, after regeneration, more like God. By beholding the glory of the

1. In effectual calling, or regeneration, is commenced the process of making the elect holy.

Con. C. Scot. Con. P. C. U. S. and Say. Plat. ch. 13. sec. 1. et passim.

2. In this life sanctification is not perfect in any.

Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 13. sec. 2. Larger Cat. Q. 77. Canons R. D. C. Head 5. Art. 1.

3. All the above quoted confessions teach the same.

4. *On the same subjects.*

" Sanctification is that real work of God, by which they who are chosen, regenerated and justified, are continually more and more transformed from the turpitude of sin, to the purity of the divine image. We distinguish this work of God from the first regeneration, and first effectual calling, to Christ. For the immediate effect of regeneration is a principle of spiritual life, which in a moment is put into the soul,

CHAPTER XII.

OF SANCTIFICATION.

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AND

OTHERS.

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| <p>1. Regeneration, or the first production of disinterested affection, is the beginning of sanctification.</p> <p><i>Syst. Vol. 1. p. 540. et passim.</i></p> | <p>1. The first creation of a holy volition, is the commencement of sanctification.</p> <p><i>Emmons, Spring, and Williams, passim.</i></p> |
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| <p>2. Dr. Hopkins said the same.</p> <p><i>Part. 2. ch. 4. sec 13.</i></p> | <p>2. And the same say all his followers.</p> |
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| <p>3. Where a work of sanctification has been commenced, the promise of God renders it certain that it will be carried on.</p> <p><i>Vol. 2. p. 131. et passim.</i></p> | <p>3. All Hopkinsians say, that God who has begun the work of holiness in the hearts of his people, will not utterly abandon it; but finally make them constantly holy.</p> |
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4. On the same subjects.

4. On the same subjects.

All sin consists in self-love, or selfishness, and consequently the remaining sinfulness of a believer consists entirely in his remaining selfish exercises. So far as any man possesses disinterested benevolence of feeling and action he is holy: and so far as he has opposite volitions he is unsanctified.

Syst. Part 2. ch. 4. sec. 4, 10 and 13.

"The want of love cannot be a transgression of the law of love."

Emmons, p. 260.

"Whosoever loves God, loves him with all his heart, and to the extent of his natural capacity. Hence every saint is conscious, that he feels perfectly right, so long as he is conscious, that he loves God for his real excellence. And he cannot tell, nor can he be

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Lord more and more, the transformation into his image becomes more perfect. "So we see that the mind enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by little and little is wiped away."

Inst. B. 3. ch. 2. sec. 19. et passim.

"Therefore we affirm again that which we have above spoken, that the root of faith is never plucked out of a godly heart, but sticketh so fast in the bottom, that howsoever it be shaken and seem to bend this way or that way, the light thereof is never so quenched or choaked up, but that it lieth at least hidden under some embers; and by this token is plainly shewed, that the word which is an incorruptible seed, bringing forth seed like itself, the spring whereof doth never wither and perish."

B. 3. ch. 2. sec. 21.

The same means which were of use effectually to call the

by the immediate energy of the Holy Spirit. The effect of the effectual calling is the mystical union and communion with Christ. But the effects of sanctification are the habits of spiritual graces and their lively exercise; and thus sanctification follows upon regeneration and effectual calling, at least in the order of nature, and supposes those actions of God as going before it."

Witsius' Econ. B. 3. ch. 12. sec. 11, 12.

"They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection, by his word and spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened in all saving graces, to the practice of true holiness."

"This sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remains of corruption in every part; whence ariseth a continual and irreconcilable war; the flesh lusting

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The work of sanctification is carried on, as it was commenced; by the divine efficiency in producing benevolent volitions; in which holiness entirely consists.

Vol. 1. p. 205. and the last quoted places.

"He conducts all things, external and internal, with respect to every christian; and so orders the *degree* and manner and time of his influence and assistance, as to keep them from falling *totally* and finally" "It requires infinite skill and wisdom, to sanctify a corrupt heart, and to order every thing so, with respect to each individual, at all times and *every moment*, as effectually to prevent his falling away, though he walks upon the verge of ruin."

Hop. Syst. Vol. 2. p. 203.

"That believers will never totally and finally fall away, so as to perish, is not owing to the nature of true grace, or any power or sufficiency in themselves to persevere unto the end; but this depends wholly on the will, and constant influence and energy of God, working in them to will and to do. They are kept *by the power of God*, through faith unto salvation."

Vol. 2. p. 131.

told, wherein he is to blame for not feeling a higher or stronger affection towards God, than he actually feels."

Emmons, p. 440.

The *imperfect obedience* of believers consists, not in *low*, *weak*, or *languid* affections, or in affections *partly* holy and *partly* sinful, arising from *mixed principles* in the human heart; but in their having, by an unequal alternation, *perfectly* holy and *perfectly* sinful volitions, which are of the creative energy of the Holy Ghost: so that saints are at different moments, according to the nature of their exercises, entirely holy, or entirely sinful.

Emmons' 18th and 19th Sermons.

God neither gives nor implants any *bias*, *taste*, or *habit*, or *gracious principle*, or *principle of grace*; in any of the renewed, nor do men ever act from any thing but an immediate, divine impulse.

Emmons, p. 283, 454, 462.

Sanctification consists in God's continuing to create holy exercises. He creates good and bad actions of the heart; but when he creates good volitions more frequently than formerly, and more frequently than bad ones, then *sanctification is progressive*.

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saints are of use to promote against the Spirit, and the Spirit against the flesh. In which the growth of grace in them.

B. 1. ch. 10. et passim.

No exercise of the believer in this life is perfectly holy.

B. 3. ch. 14. sec. 9, &c.

“The godly heart therefore feeleth a division in itself, which is partly delighted with sweetness by acknowledging the goodness of God, and partly grieved with bitterness by feeling of his own misery; partly resteth on the promise of the gospel, and partly trembleth by reason of the testimonies of his own wickedness; partly rejoiceth with conceiving of life, and partly quaketh for fear of death. Which variations cometh by imperfection of faith.” “Hereupon proceed those battles, when the distrustfulness that abideth in the remnants of the flesh, riseth up to assail the faith that is inwardly conceived.”*

Inst. B. 3. ch. 2. sec. 18, 19, 20.

war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome, and so the saints grow in grace, perfecting holiness in the fear of God.”

Con. C. Scot. Con. P. C. U. S. Say. Plat. ch. 13.

“And as it hath pleased God by the preaching of the gospel, to begin this work of grace in us, so he preserves, continues, and perfects it by the hearing and reading of his word, by meditation thereon, and by the exhortations, threatenings and promises thereof, as well as by the use of the sacraments.”

Con. R. D. C. Canons, Head 5. Art. 14.

The same doctrines are taught by all the ancient confessions of the reformed churches.

* Dr. Hopkins does not much differ from Calvin on this subject, if we might judge from some sentences, disregarding others.

“The apostle John decides this point, in most express terms. He says, *if we say that we have no sin we deceive ourselves, and the truth is not in us.* He does not mean, *if we say we never did sin*, because this is contrary to his express words, which are in the present time, *if we say we have no sin, now, at this present time.* According to this no man can with truth say, at any time of his life, *I have no sin, or I am without sin and perfectly holy.*”

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"The perseverance of believers is consistent with their being sanctified but in part; and guilty of much sin; and even by surprise and great temptation, of particular gross outward acts of sin. But they never become totally corrupt and sinful, as they were before, and as all the unregenerate are; and they do not sin *with their whole heart*: they being born of God do not commit sin in this sense, and as others do; for his seed remaineth in them: and they cannot thus sin because they are born of God."

Vol. 2. ft. 131, 132.

There are different degrees of holiness in believers; and some of their holy exercises may be stronger while others are weaker.

*Vol. 2. ft. 150—156.**

The utterly unsanctified are *constantly* sinful; while the partially sanctified are but *inconstantly* good. The alternation of holy and unholy feelings constitutes that *warfare* of which Paul speaks, when he says, "what *I would*, that do *I not*." "Saints do have some perfectly good affections;" and "it is no less evident, that they have some affections altogether unholy and sinful." "There is nothing else which prevents their being as perfectly holy and free from sin, as the saints and angels in heaven." When God shall cease from the production of sinful exercises, and shall produce *constantly* holy ones, their sanctification will be completed.

Emmons, ft. 431—488.

* In this part of the System, Dr. Hopkins is not so consistent with himself as the ingenious Dr. Emmons. This latter divine does not hesitate to say, that no part of a believer's imperfection consists in the weakness of his exercises, for he either *loves God with his whole heart*, or *with his whole heart*, as the impenitent do, *hates God*. After what Dr. Hopkins had before said of holy and sinful volitions, he should have gone, to have been thorough, the full length of his own system. But the good man was probably startled, by a glimpse at the consequences of his own theory; and therefore attempted to compound two opposite doctrines. Consequently, upon the subject of sanctification he is sometimes with Calvin and sometimes with Emmons.

"This same apostle represents all christians, as in a state of warfare, by reason of evil inclinations and lust in their hearts, which oppose that which is the fruit of the Spirit, in them, and prevents their doing what they would.

NOTE A.

ON THE IMPERFECTION OF GOOD MEN.

The three divines whose discussion was lately reported, were again convened, by the concerns of the church, in one of the monthly clerical associations.

During the transaction of business, when any dispute was agitated, they could not avoid the discovery, by a few friendly allusions, that they were rival metaphysicians, and that one was a Calvinist, another a Hopkinsian, and a third an Arminian.

The flesh lusteth against the Spirit, and the Spirit against the flesh : and these are contrary the one to the other ; so that ye cannot do the things that ye would." Here, he speaks like a Calvinist, of two opposite principles, existing and opposing each other, in the renewed sinner at the same time. But he adds, " To will was present. *When they looked forward*, they wished actually to do, and be all that christianity dictates, and of which they could have any idea ; but *when they came to act*, they always fell short, and sinful inclinations prevented their doing as they desired." This is the modern Hopkinsian doctrine ; that *at one time* the believer *wills* that which is good ; but *at a subsequent time*, wills something directly opposite : so that one exercise is perfectly good, and a subsequent one, directly the opposite. The *warfare* consists in one volition's succeeding another !

The same divine, however, concludes by giving the Calvinistic sentiment, (by way of *alternation*,) that sinful *inclinations* "defile their best *exercises*." *Syst. Vol. 2. p. 194.* Dr. Hopkins, therefore, was almost as much inclined to the "taste or principle theory," as to the "exercise scheme." By *inclination* he must have intended something different from *exercise*, and something prior to it ; for he would not say, after declaring every exercise to be distinct, and either benevolent or selfish, that one exercise, for ever past, could *defile* one future, with which it had no connexion. May not, then, an evil *disposition* exist, which excites to a wicked act ? And may not the doctrine of Witsius and his teacher, Calvin, be true, that "holiness denotes that purity of a man in his *nature, inclinations* and actions, which consists in an imitation and expression of the divine purity ?"

Witsius' Econ. B. 3. ch. 12. sec. 10.

The churches, of which they were bishops, had no common confession of faith ; and it is not a matter of surprise, therefore, that the clerical conventions should contain a heterogeneous mass of sentiment.

After the business of the day was over, and their younger brethren had generally retired for the night, to several of the neighbouring houses, the three fathers commenced another nocturnal discussion.

Calvinist. In your sermon before the association to-day, brother H. you very boldly advocated your own sentiments ; but give me leave to say, I think you was very heretical in your doctrine concerning the imperfection of the saints.

Hopkinsian. Well, Doctor C. we must attempt to settle that matter. I have prepared a dissertation on that subject. What if I should read it ; and allow you two, eager critics, to tear me into pieces ?

Cal. O produce it : produce it. It will have this good tendency, if no other ; to keep us to some point, and preclude vagrant reasonings.

Arminian. I shall be glad to hear it, if I can keep myself awake ; but if not, I will tell you what I think of it, when you have done.

Hofi. That is to say, you will judge me, as your hearers, rubbing their eyes at the sound of your *Amen*, judge your discourses.

All this was spoken in very good nature ; so that after a little persuasion, the portable desk was unlocked, and forth came

THE DISSERTATION.

The Hopkinsian reads. " There are three kinds of moral characters in existence. The first is *holy* ; the second, *unholy* ; and the third, *mixed* ; or a combination of the two first. As

cent into heaven, survey all the inhabitants, and it will be found, that from Jehovah on his throne, to the weakest believer, who last arrived at the gate of paradise, all are perfectly holy. However God and his creatures, which are spirits made perfect, differ in other things, in freedom from all sin they are alike : and to be free from sin is to be perfect in holiness."

Cal. Hold, hold ! The stones of the street, the trees of the forest, and the beasts of the field, are free from all sin, but are not perfect in holiness.

Arm. I think he is right upon my plan, that man is in himself good ; that sin is something adventitious ; for when this superinduced sin is taken away, man is what he was before ; that is, holy, just and good, as a man. Pray, go on Doctor.

Hop. " The glorified saints have the image of God, which they once lost, entirely restored ; the temples, which were once in ruins, God has rebuilt ; and the whole man is formed after the divine pattern, Jesus Christ.

The second character we find displayed in two worlds. It is to be seen on earth, and in the prison of despair. If we descend into the dark abode, with the lighted lamp of revelation in our hand, we shall see that all the damned spirits are of one character. They are all unholy. Here is one wretched being, who once inhabited heaven ; and here another, who was born on earth ; but this makes no difference in their moral image, for one is now the Devil ; and the other, the child of the Devil. There is a family likeness between the father and the son. Not one inhabitant of hell has any love to God. Devils and accursed men love the same objects. Their dispositions and actions are of the same description. It may be thought difficult to prove, that any persons, who are still in our world, are of the same class with the unholy in the bottomless pit : but is there a greater difference between Satan and an impenitent sinner, than between God and his glorified saints ? Verily, the wicked must be included in the denomination of unholy beings ; for " God is not in all their thoughts ;" " there is no fear of God before their eyes ;" they are " children of wrath ;" and God declares, that they are not

only "sensual," but even "devilish." "Ye are of your father, the Devil," saith the Son of God, "and the works of your father ye will do" Did the evil angels rebel? So have impenitent sinners. Do the evil angels hate God? Wicked men are "haters of God." Does Satan remain unreclaimed by all the mercies and judgments of God? The same is true of impenitent men. The children of the Devil no more love God, or his Son, or his word, and people, than the Devil himself does. All of this class of unholy beings have hearts, which are enmity against God. None of them has the knowledge of the glory of God. Satan, with eyes of malice, looks upon the ever blessed God as the tyrant of heaven; and the wicked in our world deem him "a hard master," an "adversary;" a cruel, capricious being. Does Satan boast an "unconquerable will," "and courage never to submit;" or pride, that will not "bow and sue for grace?" With how much propriety may the sinner confess that he has the same spirit! Does Satan resolve to do his own pleasure, defy OMNIPOTENCE, and challenge the wrath of God to execute its worst judgment! Sinners practically do the same.

Who continues in impenitence, performing his own will, and consents to be a lover of pleasure, more than of God without declaring,

"To reign is worth ambition, though in hell:
Better to reign in hell, than serve in heaven?"

I would not insinuate that all unholy beings have the same degree of wickedness: but all are wicked; while some are more wicked, and the devil is, by way of eminence, called "the wicked one;" because most wicked. One may be the least wicked of all unsanctified beings, and yet not have any holiness: no, not the least love, nor the weakest evangelical faith. One too, may be the least in the kingdom of heaven, without partaking in the least degree of sin.

Neither would I be understood to say, that impenitent sinners have nothing about them, or in them, which is *naturally* good, or in itself lovely. The vilest youthful libertine may have a lovely personal appearance; but this is not holiness,

Parents may have an affectionate disposition towards their children ; but so far as they are animal, they are destitute of holiness. Brutes have natural affection. It is a good and lovely thing in them, as well as in mankind. The knave, the glutton, the murderer may be moved by sympathy : and so may the brutes. This and many other things, are good in themselves ; which have no love to God in them ; nothing which can be called holiness,

In amiable natural gifts and graces, sinners on earth differ from those who are fallen angels and damned spirits. Sinners, too, have sometimes an appearance of moral goodness, which is beneficial to society, which some unholy beings have not. Satan has none of that hypocrisy which induces some men to be externally religious, while their hearts are after their lusts. The ungodly often attend public worship ; they sing ; they pray ; they perform many kind actions ; but in the sight of God, who looketh on the heart, they have never loved those external duties, which pride, custom and fear have induced them to observe. Will you boast of mere formality in religion ? Satan and his rebel legions may warble hymns of praise,

“ And to the Godhead sing,
Fore’d halleluiahs ! — — — ”

The third sort of characters is found only in this world. It is the character of a Christian ; and may well be denominated a mixed character, because it partakes of holiness and sin.

We find it delineated, in the word of God, by the pencil of the Holy Spirit. It is materially different from the character of the perfectly sinful, and equally different from that of the perfectly holy. A full view of this wonderful character may be seen in the seventh chapter of Romans ; in which Paul relates his experience of moral good and evil. The whole is summarily comprehended in one verse. “ Now then, it is no more I that do it, but sin that dwelleth in me.” Here is a compound of contrarieties. Philosophy would say, that such a person as Paul describes himself to be, could not exist : but revelation and the universal experience of believers attest, that such as Paul describes himself, is every renewed person, while in the flesh

Theologists differ in theory upon this subject, but all admit, that the believer in this sinful world, is sanctified but in part, and retains much sin, while he has some holiness. All admit, that he is a believer who has the least degree of love to God, and faith in Jesus Christ, so that the *quantity* of grace need not be considered, in determining who is, and who is not, of the class of Christians. All admit too, that grace in the heart is small in the beginning, and increases in some manner, until the whole man is perfectly purified from sin. In the general truths conveyed in these and similar passages, there is an agreement between the greater part of gospel ministers, and professed Christians. Paul was a Christian, who after his conversion, both obeyed and disobeyed God; who had peace of conscience, and yet a conviction that he was still a wretched man: who loved sin enough to commit it, but who sincerely groaned to be delivered from it. He possessed, like all other children of God, who dwell in the flesh, a mixed moral character. This mixture of sin and holiness is described in various ways. Several of the systems of explanation are worthy of attention.

1. Some maintain that the imperfection of the saints arises from the *remainder* of a sinful *nature*. The old and perfectly sinful nature is in part changed in conversion, and the Holy Spirit carries on a process of refining what was once wholly evil, until it becomes wholly good. The sinful nature, which was inherited from Adam, is thought to be purified, by the increase of grace, even as the whole lump is leavened by a little leaven. Hence they suppose Paul intended to teach us, that the unsanctified part of his nature did, what his sanctified part, at the same moment, disapproved. The old part of his nature warred against the new part. According to this system, the believer is, in his very nature, partly an object of the divine love and partly an object of divine hatred. If the greater part of his nature is not sanctified, God hates the believer more than he loves him; for this very nature is said to be a wicked thing, which God abhors. This plan supposes a wicked nature to be distinct from wicked exercises, mental actions, or volitions, and the cause of them."

Cal. The whole of that representation is uncandid; and calculated to make the *truth* appear ridiculous. If the word of

God is to be accredited, we have a corrupt nature, a carnal mind, disorderly affections, and corrupt propensities. When we are once united to Christ by faith, then we begin to bring the body and the soul into subjection to the gospel. For instance ; you know, that when a drunkard is converted, he will still retain a corrupted appetite ; and there is from constitution and habit a strong propensity to intemperance : but through help obtained of his Head, he may by degrees destroy even the inordinate predisposition to ardent spirits. In this case you see how grace may overcome nature. But before the disposition to inebriation was subdued, the renewed person might say, that in regard to the virtue of temperance he was still imperfect, in consequence of the *remainder* of a *sinful nature*. I might apply the same mode of reasoning to every evil propensity, whether it be animal or mental, for I conceive it to be a fundamental axiom in reasoning, that there are mental principles of action.

Hop. I deny that there is any such thing.

Cal. Might I not say, as a cunning Scotchman said to a New-Englander, in a similar debate : “ Well, well, Sir, I perceive that you are an *unprincipled* man ? ”

Arm. A good story ! *unprincipled* man !

Cal. The scriptures do certainly compare grace in the heart to a little leaven, which ultimately affects the whole mass of natural principles and affections ; to a seed of mustard, which is one of the smallest of all seeds ; and to a kernel of corn, which is planted, watered, and made to produce, first the blade, then the unripe ear, and in due time, the full grain in the ear. Paul declares, that the flesh lusteth against the spirit, and the spirit against the flesh. By the *flesh* we are to understand all the corrupt principles of fallen human nature ; and by the spirit every thing which constitutes the spiritual life. These are contrary one to the other. What you have said, of the believer’s being an object of God’s hatred more than of his love, betrays either ignorance or forgetfulness of the fact, that God never looks upon any sinner, except when viewed in Christ, and considered as united to him, with any degree of complacency. “ The per-

sons of believers being accepted through Christ, their good works are also accepted in him, not as though they were in this life wholly unblameable and unproveable in God's sight ; but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections."

Hop. I have believed, and therefore have I written. If you have patience I will proceed.

"2. Others maintain, that the believer has two natures, which are directly opposite. He is thought to have inherited a wicked nature, which leads him continually to sin. In regeneration God creates in him a new nature, which leads to nothing but holiness. In infancy the corrupt nature, which was produced by natural generation, is weak ; but becomes continually stronger and stronger, which causes the transgressor to wax worse and worse. In new converts, the new nature given in regeneration is also feeble, but gains strength through the influences of the Holy Spirit.

Sometimes one of these natures is thought to be dormant, and then the other governs the believer in his actions. At other times both natures are active, but one overcomes the other. Hence, they say, that Paul felt the struggling of these opposite natures, in one and the same period of time, which made him say, "when I would do good, evil is present with me." The holy nature they say, is the "inward man," which delights in the law of God ; and the unholy nature is called "the law of sin in the members." "Now then it is no more I," that is, *my holy nature*, "that do it ; but sin," or my unholy nature "which dwelleth in me." When one of these natures is the stronger, the other is the weaker : when one rules, the other submits ; but sin, through the grace of God has received a mortal wound, and shall finally die. Then the believer is to have only one nature, which will be perfectly holy."

Cal. What have you to oppose to this last representation ? The nature of every creature is capable of changes. The finest gold may be changed ; solid rock may be hardened ; and

the flinty heart may become more obdurate. Sinners do grow worse and worse. There is a progressive depravity in the unrenewed. Sinful disposition, habit and principle may all become more vigorous. If a depraved nature is capable of deterioration, why may not a holy nature be capable of menioration ?

Paul undoubtedly experienced the operations of the old man, of sin and death ; and of the new man, which after Christ Jesus, was created unto good works. Where is the Christian, who, in the strongest exercise of faith, penitence and love, does not at the same time feel conscious of an evil nature. Even in prayer, when the child of God is really in the exercise of faith, he often feels the operation of such animal and spiritual passions as his new heart condemns. When tempted, when consenting to sin, through the power of lust, when in the very act of backsliding, the Christian often breaks out in strong cries to God for help, for mercy on his sinning soul. When passion does not wholly becloud reason, the child of God condemns himself and repents while he sins ; and thus transgresses, contrary to his will. He feels the contending powers of grace and nature, at the same moment.

During this conversation the Arminian nodded ; but he intended neither assent nor dissent.

Hop. “3. Other theological writers maintain, that man is a being compounded of certain constituent parts, called *principles*. Hence we read of principles of thoughts and action ; of a principle of fear and hope. All the principles created at first, or given man in the moment of birth, are said to be principles which lead to sin, and are therefore called unholy principles. Sometimes they express the corruption of the unregenerated, by saying, that they are perpetually actuated by a *principle* of selfishness. When the sinner is born again, they say, God has implanted a *new principle* in him, among all the other principles of the old nature of sin. The imperfection of the believer, upon this scheme, arises from the *weakness of the principle* of grace, and from its inactivity. It often is overcome by the union of the old sinful seeds of action ; but is never exterminated from the heart.

"This principle increases in strength. Sometimes it conquers all its opponent principles, and then it rules the whole man. The principle of selfishness may live ; but it will be inactive when the seed of grace flourishes.

"4. Others teach, that there is a *moral taste* in man, which resembles the natural appetites. As man has a preparation of palate to love certain kinds of fruit and hate others ; so the natural man is said to inherit a moral preparation of mental taste, to love sin, and hate holiness. While this wicked natural taste continues, it is said that the person possessing it can no more love God, than the natural taste can relish bitter, nauseating drugs. A writer of distinction, who embraces this scheme, has accounted for the imperfection of Christians in this way: "There are in believers while in this world, two tastes; respecting moral subjects, in direct opposition to each other. One is pleased with holiness, and the other with the objects of sinful pleasure. In all true believers the holy taste is stronger than the sinful one." These are the words of a celebrated supporter of what is called "the taste scheme." These two tastes always exist in the believer's soul ; and if the holy taste is always the strongest, how can the believer sin ? "Why, the sinful taste sometimes overcomes the holy taste," says the same writer. Then I should humbly suppose, that the holy taste was not *always* the strongest."

Cal. Brother H. you make and unmake systems, according to your own fancy. If you think that the Calvinists assert all that you do, or would attribute to them, you are mistaken. Who says that man is a being composed of principles ? You say that the soul is a bundle of exercises ; but I think that the mind is distinct from its own exercises and principles of action. This mind, before conversion, is governed by such principles as the word of God condemns.

A man of selfish feelings, and avaricious practices, may receive from God a principle of obedience to Christ. It may be his settled, habitual rule of action, to do justly and love mercy. He forsakes his former courses, and generally does good as he has opportunity. I say therefore, that the new principle overpowers the old nature. They may coexist, while grace reigns.

Still, however, when the holy principle is for the time disregarded and inactive, the renewed miser may wickedly indulge some of his wounded, and weakened, but not entirely eradicated propensities of the old man.

Hop. “When the new principle is once implanted, it is contended, that it will never die ; and that there is something in the very nature of grace, which ensures final perseverance. “Who-soever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin, because he is born of God.” This seed is thought to be the new nature, which cannot be changed or destroyed by any person but God himself. It may be dormant, it is granted, and then sin reigns. “In certain circumstances,” says one, “believers do actually serve sin, and the sinful taste prevails. At such times, some object, calculated to inflame the sinful taste, is present—is contemplated—the imagination fired, and the taste strongly excited, and God is either not thought of at all, or his glory is little contemplated ; and in this way the sinful taste hurries the man into evil exercises. Thus David had his evil taste inflamed, while God was out of view ; so that he did very great wickedness. But when he reflected upon his sin, in the presence of God, he was filled with anguish of spirit ; and said, ‘my bones waxed old through my roaring all the day long’—‘make me to hear joy and gladness, that the bones which thou hast broken may rejoice.’

“Those persons who support either of these systems, maintain also, that there is sin in the want of this holy nature, taste or principle. It is a crime not to have this new heart. It is a guilty thing to be born without original righteousness. Some of them teach, that exercises flow from these contending tastes ; and that the exercises are defective, either for the want of more degrees of holiness, or because they are *partly* holy and *partly* sinful. Indeed, it is the general opinion, supported by these systems, that no one affection of the Christian is perfectly sinful, or perfectly holy. Love to God is mixed with the opposite affection, hatred to God. In the desire that God would be merciful, there is thought to be some holiness and some sin. In short, the mixed character of believers is thought to be constituted by two opposite natures, or moral palates, or seeds of feeling, or princi-

ples of action, which make war upon each other; so that the internal conflict of a believer is a warfare of vegetation. Paul's words are confidently quoted by the friends of each system. It would seem from their representation, that he always did what he at the same moment of time both hated and loved, or what he partly hated and partly loved. He was conscious of two co-existing wills. He consented to sin, and he did not consent. He had a volition to do evil, and a volition not to do evil, in the one and same mental exercise.

“Are these representations of the imperfection of the saints rational? Are they scriptural? If they are, sanctification is neither the immediate work of God nor man; but the natural increase of a principle, or the melioration of taste by the natural exercise of it, or the invigoration of nature by the involuntary use of its inherent functions.”

Cal. It would be more scriptural to speak even of a warfare of vegetation, than to deny that there is any contest between the flesh and the spirit. We assert, however, no such thing. You say, that there is a warfare in the believer's breast, between two sorts of exercises which never exist at the same time. You have a battle between two enemies which never meet. When the holy exercise takes the field, in complete panoply; the sinful exercise has departed. Next, when sin advances to attack holiness, the pious exercise is no more. Your antagonists are like the two arms of a woodmonger's saw; continually advancing, continually retreating, at equal distance from each other. This is a battle of alternation. It reminds me of a contest which I have seen between Adam and Eve, represented on the top of the face of a clock. The little painted Adam put forth his hand, by mechanism, to take an apple from the hand of her ladyship; but at the same moment, the same machinery drew back her arm. Then she offered the fruit, and the same movement which made her hand advance, made his recede. This warfare of alternation has been continued, night and day, for many years. It is much like your clockwork fight of succeeding volitions.

On the subject of original sin, and the want of original righteousness, we have formerly debated, or rather our sleeping Doctor A. proved you an Arminian.

At this moment the reverend gentleman of whom they were speaking dropped his pipe on the floor, which effectually restored him to his senses.

Arm. "Yes, yes," said he, while they laughed at the circumstance which awoke him to argument, "and I maintain it still, Has he proved himself orthodox in this dissertation?"

Cal. He says there are no contending principles, no opposing dispositions in the good man; but all his desires are perfectly holy or perfectly sinful. Brother H. you seem to think, that the doctrine of a progressive principle of grace, detracts from the praise due to Jehovah. But tell me, does it derogate from the goodness of God in providing food for beast and man, to say, that it is the nature of grass to grow, and of seed corn to bear fruit? God keeps alive the stamina of vegetables, and causes the ox to grow. To him the praise is due. In the very nature, however, of a plant, there is something different from the nature of a flint.

The seed of God remains in every child of the spiritual kingdom; and in spite of your attempts to fritter away this doctrine, I do believe that under the blessed influences of God, the principle of grace is as progressive as the seed of grass or grain. True, grace would die, should the Lord withdraw his influences, and so would every seed in existence. But when will you state your own system?

Arm. Read the remainder in the morning, that I may hear it.

To the speech of this Gamaliel all consented.

THE DISSERTATION AND DIALOGUE CONTINUED.

Hop. "A fifth mode of explanation remains to be submitted, which is commonly denominated, *The Exercise Scheme*; because it is founded on this general doctrine, *that neither sin nor holiness is predicable of any thing but moral exercise, or vocation; and consequently is to be attributed to no faculty but the will.*"

Arm. I like that statement much, because it discards the Calvinistic doctrine of original sin, original righteousness, and the implantation of a new principle. It also will destroy the doctrine of the infallible perseverance of the saints.

Hop. It will destroy only that doctrine of perseverance, which is grounded on the nature of the gracious principle.

Cal. I dislike your statement, because it is contrary to true philosophy as well as scripture. Man is a complex being, composed of body and spirit, which constitute him a compound agent ; and all his actions are therefore of a complex nature, or they are the actions of the whole accountable creature.

With the nature of the material part of man we are very well acquainted. It has parts ; and one member is adapted to one kind of animal action, while another is peculiarly fitted for other purposes : but the members, though they are distinct, yet are not independent. The legs are adapted to walking ; but they can perform no office, without the co-operation of nervous and muscular energy. The head, the fountain of nervous influences, and the spine, the curious canal for the passage of those influences, are as necessary to the complex action of walking, as the muscles, tendons, bones and joints of "the strong men," which support the tabernacle of the soul. Perhaps no action is more apparently simple, than that of seeing ; but simple as it may appear to the ignorant ; all, who understand the construction of the body, and particularly of the eye, know, that it is extremely complex. I look upon an object ; I see it. What more simple ? But in the first place, rapid as is the twinkling of an eye, all those nerves which are connected with the muscles of the curtains of the eye, and the eye itself, must be affected, in some incomprehensible way, by volition, through the brain. The face must be turned towards the object to be seen, one eyelid must be looped up, and the other drawn down ; the ball, like some telescope elevated, depressed, or moved horizontally, and then the pupil dilated or contracted as the state of the light may require.

Of the spiritual part of man it is more difficult to form just conceptions. You compare the soul to the body, and each faculty to some one member. Then you suppose that each faculty can act independently. You say that the *will*, considered as disjoined from the understanding, chooses. I affirm that a man can no more choose without mental discernment and thought, than the arms can move, or the legs walk, without some connexion, through the spinal marrow, with the brain.

Arm. Let him read his dissertation, and then, if you please, give your own extemporaneously. You are fond of preaching without notes.

Hop. "The exercise system supposes man to be constituted of body and spirit. Nothing appertaining to the body is of a moral nature, or can be either holy or sinful. Every thing purely animal in us, is as innocent as in the irrational creatures of God."

Cal. When you was a young man, and formed this system for yourself, you must have been either *more* or *less* than a man.

You do not pretend to be an angel: and I think the soul either wanted fire, or the veins blood, or the heart animal heat, or the eye the capability of beholding beauty, or, you would have exclaimed with Paul, when conscious of vile animal passions, and oppressed with what he calls a *vile body*. "O wretched man that I am! who shall deliver me from the body of this death;" from this damning body?

Hop. "The spiritual part of man is constituted by the intellect, the will and conscience. Of these one only is a power of *moral* agency. The intellect is capable of separate action; but to perceive, think, compare, combine and remember, are not moral exercises. The conscience has its local residence in the animal heart, the intellect in the brain.* This conscience is natu-

* Emmons' Ser. p. 178.

ral, and not moral. In feeling, at the heart, that one thing is right and another wrong, there is neither holiness nor sin. The *will* only is absolutely essential to constitute man a moral agent. Man must have a choice, before he can be holy or sinful. All those actions which include choice, however that choice may be caused, or rather every mental choice, is good or bad; is conformed to the moral law, or opposed to it.* These are moral actions, and because they consist in *willing*, are called, from *volo*, (*I will*,) VOLITIONS. "My son, give me thy heart," or thy volitions. Choose what is right. Love what you ought.

No new power or principle is required. It is simply love to God. In the very moment in which the sinner first has a right exercise, he is regenerated, turned about, or converted. From that time he who had no holy exercises now begins to have holy exercises, and consequently is the subject of partial sanctification. According to this system, each moral action is either a good or a bad one; a holy one or a sinful one. There is no mixture in the exercises. In the act of love to God, there is no hatred of God. There is no fellowship between light and dark-

* This doctrine of choice is not of modern invention; neither can its first publication be attributed to the advocates of a divine revelation. The infidel HOBBS taught, that "though the will be necessitated, yet *the doing what we will* is liberty. He is free to do a thing, who may do it if he have a will to do it, and may forbear, if he have the will to forbear, though the will to do the action be necessary, or though there be a necessity that he shall have a will to forbear. He who takes away the liberty of doing according to our wills, takes away the nature of sin: *but he that denies the liberty to will doth not do so*. The necessity of an action doth not make the law that prohibits it unjust; for it is not the necessity, but *the will* to break the law, that makes the action unjust, and what necessary cause soever precedes an action, yet if that action be forbidden, he that doth it *willingly*, may justly be punished." See *Whitby on the five points*, p. 360 and 361.

Another infidel, COLLINS, contended, that man's liberty consisted in choice, or in doing what we will, while destitute of the power of willing. In this manner virtue and vice are made to exist, while all things are fixed fast in fate. *Clark's remarks on Collins*, p. 14. HUME said that actions not proceeding from a permanent fixed cause, are neither virtuous nor vicious. Of course, man is not capable of moral good or evil.

Hume's Essays, Vol. 3. p. 149, 150.

ness, moral good and evil, Christ and Belial, the service of God and the service of Satan. We cannot, in the same single desire or intention, serve two masters. We cannot *partly* serve God and *partly* mammon, in the same mental action. So far as the believer loves God, he is holy. And so far as he loves him not in his exercises, that is, hates God, he is sinful. This leads us to show in what the mixed character, or the imperfection of the renewed person consists. According to the exercise scheme, the Christian's *character is mixed*, because he has some holy and some unholy exercises. His imperfection arises from the *inconstancy* of his holy exercises. If he was always loving God, he would be free from sin; he would be holy as the spirits of just men made perfect, are holy. It is absolutely certain that believers sin; and they cannot sin without having some desire or feeling, which is contrary to the divine law and pleasure.

This is the scheme of doctrine which we think is taught by the apostle Paul. He represents sin as a person, and calls sin "an exceeding sinner."* This is evidently a figure of speech, for sin literally is no person, but a thing of which a person is guilty. He speaks of sin as a person, and says that sin "taking opportunity under the commandment, wrought effectually *in him*, all strong desire," and "slew him." Once Paul had no spiritual knowledge of the law of God, and then he lived a self-righteous Pharisee. "I was alive without law once; but when the commandment came, sin lived again, and I died." When he comprehended the extent and spirituality of the law, he died as a self-righteous man, for he saw that he was carnal, and subject to sin. "The law indeed is holy; and the commandment holy and just and good." "We know that the law is spiritual; but I am carnal, being sold under sin. For what I thoroughly work, I do not approve. For I practise not that which I incline; but what I hate that I do. And if I do that which I incline not, I assent to the law that it is good."* When converted he saw the law to be holy, and himself sinful. When in the exercise of grace he hated sin, and this proved, that the law was good. Even when a converted person, he sometimes did, what he at

other times hated, and disapproved. Under the influence of sin, he did what he wished not to do, when in the exercise of gracious affections. He could not do what he hated to do, while doing it, for in such a case he must at the same time have willed to do it, and not to do it ; which is an absurdity.

“He could not at the same time hate and love, for that would be the same as to hate and not hate, which is impossible. Now, then, when I sin, “it is no more I who do it, but sin that dwelleth in me.” I do not act as a converted person, but as an unconverted person. I do not act like the apostle Paul ; but like Saul of Tarsus. I do not act from the influence of grace, but sin. It is sin, this exceeding sinner, which disobeys God. When I sin I do not obey my conscience, but yield to the inclinations of selfishness. I am tempted by my members, by my eyes, my ears, my sense of feeling, by this body of death, or, this mortal body, and yield to that very sin which I hate, when I am in the exercise of love to God. I purpose to be holy ; I resolve to do good ; but when the time comes in which I intended to do some good thing, then I find evil is present with me. Through the whole of this description the apostle seems to convey the idea, that he had a succession of holy and unholy exercises. He does not say, that each exercise was partly a love and partly a hatred of what he did. But through the temptations to which his body subjected him, he was often blinded, and led captive by sin, when he did what his soul, in the exercise of love to God, perfectly hated. “The flesh lusteth against the spirit,” so that the Christian cannot do, *when under the influence of sinful affections*, what he would, *when his desires are right with God*. DR STRONG,* in his 2d vol. of sermons, page 260th says, concerning Paul, “*In him there was holiness and unholiness alternating in exercise.*” Better words could not be chosen to represent the imperfections of Christians. I might cite the opinions of multitudes, and prove that the greater part of believers admit the imperfection of saints to consist in their having sinful exercises, when every exercise ought to be holy. But opinions are not arguments ; and time will not admit of such citations.

* NATHAN STRONG, D. D. of Hartford, Con.

“If any one object, that according to the last scheme a believer may fall from a state of grace : we reply ; “this is not a consequence.” Every one who has become a new man in Christ, shall persevere unto the end, shall not fail of salvation. Every one who has a little faith shall grow in faith and love. Every one, who has the beginning of a holy life, shall go on unto perfection. The four first schemes suppose that there is something in the nature of grace, or in the new heart, which ensures the saint’s perseverance : but the last relies upon the promise of God to keep his people unto the day of salvation. God has promised that although his children slide, yet they shall not utterly fall away. Where he has begun a good work he promises to carry it on unto perfection. The promise and power of God we deem better security for final perseverance, than any thing in the new heart.”

Arm. It certainly follows, from what you have said, that a good man may, or may not, persevere unto the end, and be saved. You have taught, that when a bad exercise is in being there is no holiness in the believer, and that when a good exercise is in being there is no sin in the agent. I am happy to learn, that the Hopkinsian and Arminian views of **SANCTIFICATION** harmonize.

Cal. Have you concluded your dissertation ?

Hop. I have done : show your opinion at large ; for I am open to conviction.

Arm. I say, a saint to-day ; a sinner to-morrow ; or a friend this week, and perhaps an enemy the next ; but these new fashioned Calvinists go beyond me. They say, sin and holiness are perpetually alternating in exercise ; and a friend now, but in the twinkling of an eye, an unreconciled enemy. The only difference between us seems to be this ; that I think the alternations of holy and sinful exercises may be somewhat longer than they will allow. They seat the sinner upon a short board, made fast on a pivot in the center, and like a child astride some fence, he rises or sinks alternately, to the ground • while I produce a lever, as long as the father of mathematicians desired, on which the

sinner is either raised to heaven, or let down to hell. These two points are so wide asunder, that the sweeping of the whole course between the two extremes must necessarily require considerable time.

Cal. I was astonished at the quotation to which you allude ; but if I do not mistake, it is the design of two whole sermons, in the second volume of Strong ; and of two sermons in Emmons, doctrinally to establish it ; that sin and holiness are, more or less regularly, “alternating in exercise.” Were this expression designed for a figure of speech, I would allow it to pass ; but since it is designed for a doctrinal proposition, I think it should be reprobated. It is calculated to do no good ; but to cherish the fallacious hopes of a man who has no government of his passions, whose heart is not subjected to Christ, and whose religious feelings are capricious, whose love and hatred are “alternating in exercise.”

Hop. Spare your philippics, my dear Doctor, and give us your own theory.

Cal. When I say, “man is a sinner,” I design to convey the idea, not that man’s will is a sinner ; but that the complex being, composed of several constituent faculties, is a sinner. The actions of this being are all complex. He cannot choose without perception ; he could neither love nor hate without the co-operation of intellect : he could not act without motives. As objects of sight are themselves complex, so are the motives by which a man is actuated in the imperfect spiritual life. The motives which influence us to action are all good, or all bad, or mixed motives. Now who is not sensible of the co-operation of many motives, in producing the common actions of life ? What believer can refrain from confessing, “selfishness mingled with my charity and self-denial ; my affections do not yet perfectly resemble the pure stream, proceeding from the throne of God and the Lamb ; my righteousnesses are as filthy rags?”

At the same time, the believer can say, “I do not act as I once did. The love of God has some prevailing influence over my life. My spiritual discernment, thoughts, hopes, fears, de-

sires, and exercises universally, are changed. I have some faith, some love : new principles of conduct, and a seed of grace."

Sin has blinded the understanding. When therefore, I love any good thing, my affection has some connexion with my views ; and because my view is imperfect, as well as my will disordered, my exercises of love, when directed towards proper objects, must all be imperfect.

Arm. You say, however, that this weak, partially blind, and imperfect creature, can never utterly fall away from his gracious state ?

Cal. I say, that the Lord will have respect to the work of his hands ; that he will water what he has planted ; and perfect what he has begun.

Hop. Concerning *the fact*, that the work of sanctification shall be continued, until completed, you and I, Doctor C. are agreed. In this at least, you will grant, that I am orthodox.

Arm. I clearly see that you Hopkinsians are neither for nor against any system but your own.

Here the discussion ceased.

The passages of scripture which both the Calvinists and Hopkinsians consider decisive proof of the perseverance, or divine preservation of every believer, to eternal life, shall now be stated.

"He that believeth, and is baptized, shall be saved." *Mark* xvi. 16. Here is a promise of final salvation made to every believer ; to one, who now, for the first time believes, as well as to him, who has continued to believe, to the last hour of life. It implies another promise ; that he who believes with his heart in the Lord Jesus, shall be kept through faith to salvation.

"The steps of a good man are ordered by the Lord ; and he delighteth in his way. *Though he fall he shall not be utterly cast*

down; for the Lord upholdeth him with his hand." *Ps.* xxxii. 23, 24. This gives us glorious confidence. Although the good man sin, yet God will not leave him to commit the sin of final apostacy. He may fall into grievous sins, but God will uphold him, so that he shall not *utterly fall away* from holiness. If the good work of sanctification is delayed for a while, God will, nevertheless, renew it again, and finally perfect it in the day of the Lord Jesus. "The Lord redeemeth the soul of his servants; and none of them that *once* trust in him shall be desolate." "And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." *Jer.* xxxii. 40. "The path of the just is as the shining light, that shineth more and more unto the perfect day." *Prov.* iv. 18. Except it is certain, that he who has some knowledge of God, and some love, will through life make advances in holiness, this representation cannot be true.

"Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." *John* iv. 14. "Jesus said unto them, 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.'" *John* vi. 35.

Nearly the whole of this sixth chapter is full of assurances, that every one, who once believes on the Lord Jesus, shall never die, but shall have eternal life.

"The righteous shall hold on his way." *Job* xvii. 9.

"Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." *John* v. 24.

"Who are kept by the power of God, through faith unto salvation." *1 Pet.* i. 5.

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never

perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand." *John* x. 27, 28, 29.

"We know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.—Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.—Who shall lay any thing to the charge of God's elect? It is God that justifieth." It is sufficient here to observe that God pardons and justifies every believer so soon as he believes. If we deny then, that every believer shall be saved, we must suppose the eternal God to revoke his decisions, and condemn those whom he has pronounced free from condemnation. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay: in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." *Rom.* viii. 28—39.

These are passages, which prove that all believers shall be preserved unto eternal life. Those who are once pardoned shall never be punished; once justified, never condemned; once heirs to eternal life, never disinherited; once sons, no more aliens.

"Being confident of this very thing, that he who hath begun a good work in you will perform it, until the day of the Lord Jesus." *Phil.* i. 6.

CHAPTER XII.

*CALVINISM AND HOPKINSIANISM CONTRASTED, BY COM-
PARING EACH WITH SEVERAL HERESIES.*

Many matters of inferior importance, on which a difference of opinion exists, might have been introduced into the Contrast, but it was deemed not expedient. From the fundamental principles, which have been already opposed to each other, the discerning mind can easily imagine how the opponents would reason upon the various ramifications of their respective systems. It is proposed in this chapter to give a summary contrast, by comparing both Calvinism and Hopkinsianism with several heresies. If we wish to see the difference between any two objects, it is well not only to examine them in relation to each other, but also to compare each with a third object. By pursuing this course in the present case, a double advantage will be gained; for we shall be able more clearly to discern the difference between the two, and at the same time, to judge of the tendency of each.

It will be made evident, that some of the doctrines of Hopkinsianism have originated in a collision between the advocates for a general atonement and the universalists; while others, if they have not sprung from deistical objections, or from a desire of compromise with the enemies of our God, Christ; and from the pride of "philosophy, falsely so called;" may certainly be traced down in their consequences, through various erroneous systems, to deism, and in some instances from deism to atheistical fatality.

Those persons, who profess to derive their doctrine of universal salvation from the scriptures, said, **THE ATONEMENT IS UNIVERSAL.** The Hopkinsians said the same.

Then it follows, said the former, that all mankind will be saved, or that Christ will lose some persons for whom he paid the price of redemption. This brought the latter to the necessity either of becoming universalists, or of restricting the atonement to the elect, or of denying what the ancient Calvinists deemed the essence of the atonement. They said, therefore, that although the atonement was *universal*, yet it was *indefinite*, and rather of the nature of an *exhibition*, than of a real, legal *satisfaction* by personal substitution.

In like manner, the Hopkinsians said, that moral obligation resulted from the right and wrong in the nature of things ; and that the distinction between these was independent of the divine will ; which distinction fallen man had natural conscience to discern. " This clearly proves," said the Deist, " that the volume of nature is sufficient : and, that a *needless* revelation cannot be *divine*, must follow."

Sin and holiness, said the Hopkinsians, are predicable of nothing but created volitions. " And these volitions," said the Fatalists, " are produced by the First Cause, who could not but act according to the pre-existing nature of things. Therefore the nature of things is eternal, and all beings are governed by fatality."

That the inquirer may judge for himself in these matters, and that the hasty reader may refresh his memory, without much trouble, the summary Contrast of several systems will be presented in the form of a theological chart.

Opinions which *most* prevail in each denomination will be presented in preference, even to the sentiments of the founder of the system. Thus, under the head of Socinianism, shall be exhibited the sentiments, not particularly of Socinus, but of those persons in America, who agree with that heresiarch in his fundamental doctrine, that Christ was not so much as a superangelic being, but a prophet of Nazareth. Thus also, the Sabellians will be represented to be Hopkinsians in most points ; for that they are of this denomination, who, in this country, believe that God the Father, Son, and Holy Ghost, dwell in the humanity

of Jesus, is certainly the fact. In one or two instances, however, I know of a Sabellian who does not oppose the Calvinists, except in relation to the Trinity and the hypostatical union. Under the head of Universalists, the Deists who believe that all will be saved, will not be regarded ; because they belong to the class of infidels. It is to be observed also, that some Universalists are Arians, some Arminians, some Sabellians, and some Socinians ; but the great body of them hold to most of the doctrines of grace. These last will be principally regarded ; because they alone form a distinct denomination. They are in America, the followers of Dr. Huntington and Mr. Murray. The former was the author of a posthumous publication, entitled "Calvinism Improved." It is wonderful that he did not call his system "Strict Calvinism."

The latter has been a noted declaimer in Boston, who taught, until the palsy silenced him, that a complete atonement was made for every man, which will secure all an escape from all sort of future punishment.

The other Universalists of America, that do not openly reject the scriptures, are the followers of Dr. Chauncey of Boston, whose hell was to last, he did not know for how many ages, until the half-damned mortals were made meet for heaven, by the salutary punishments of the infernal regions.

It will be found, upon a view of the whole chart, that Hopkinsianism partakes of the fundamental principles of most of the systems ; but at the same time disclaims all affinity to the rejection of Christ's divinity, moral suasion, the resuscitated papal hell, and infidelity.

Let the reader, however, while examining what remains of this work, seek for an answer to this question :

Why have not the Universalists, the Arians, Socinians, and Sabellians, multiplied within the bounds of the Presbyterian Church as rapidly as they have in New-England ?

" I speak as unto wise men ; judge ye what I say."

CALVINISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent, immutable in counsel, without passions, incomprehensible, holy, just, true, faithful, gracious, merciful, benevolent, independent, sovereign, and perfectly happy in himself.*

II. There are three persons in the Godhead ; the Father, the Son, and the Holy Ghost ; which three are one God, and distinguished only by their personal properties.

III. The divine authority is the foundation, and God's revealed will, the rule of moral obligation.

IV. The scriptures are necessary to teach man his duty, because of the native blindness of his mind.

V. The scriptures alone can give man the assurance of future salvation.

VI. The Old and New Testaments were written under the plenary inspiration of the Holy Ghost.

HOPKINSIANISM.

I. There is one God ; and but one : who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent ; immutable in counsel, but moveable in his affections ; incomprehensible and sovereign, whose moral perfections are all comprehended in the disinterested love of being in general, and whose happiness is dependent on the gratification of his benevolent feelings.

II. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost ; which are so distinct as to have society together, and a mutual friendship for each other.

III. The nature of things lays the foundation of moral obligation.

IV. Natural conscience can discern the difference between right and wrong in the nature of things.

V. The scriptures are indispensable to show man the way of salvation.

VI. The Holy Spirit inspired every word of the Old and New Testaments.

* The reader will please to be guided by the sections, and turn his eye over four pages, before he regards the second article of Calvinism.

UNIVERSALISM.

ARMINIANISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent, immutable in counsel and affection, incomprehensible, and sovereign, whose moral perfections are all comprehended in love to being in general, and whose happiness is dependent on the indulgence of his unbounded love.

II. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost ; which three are one God, and distinguished only by their personal properties.

III. The divine authority is the foundation, and God's revealed will, the rule of moral obligation.

IV. The scriptures are necessary to teach man his duty, because of the native blindness of his mind.

V. Divine revelation alone can assure sinners of eternal salvation.

VI. The scriptures were written by the plenary inspiration of the Holy Ghost.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent ; who knows all things but contingencies ; who is omnipotent, and immutable so far as his counsel extends, but moveable in his affections ; who is incomprehensible, holy, just, true, faithful, gracious, merciful, benevolent, independent, and perfectly happy in treating his subjects according to their unpredestinated conduct.

II. There are three persons in the Godhead, the Father, the Son and the Holy Ghost ; which are one mind, and one essence.

III. Moral obligation is founded on the reason and fitness of things, and the utility of virtue.

IV. Natural conscience and reason are sufficient to teach fallen man his duty.

V. Reason might render the salvation of sinners, on repentance, probable, but revelation alone can make it certain.

VI. Some of the Arminians advocate a plenary inspiration, and some a general superintendence of the sacred penmen.

ARIANISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent ; who knows all things but contingencies ; who is omnipotent and immutable so far as his counsel extends, but moveable in his affections ; who is incomprehensible ; whose moral perfections are all comprehended in love to his creatures ; and whose happiness consists in the gratification of his universal benevolence.

II. There is but one person in the Godhead ; who is called Father Son, and Holy Ghost, to denote the different offices which he sustains.

III. The nature of things is the foundation of moral obligation.

IV. The reason of fallen man is sufficient to discern the right and wrong in the nature of things.

V. Reason renders the pardon of a penitent sinner probable ; but revelation alone can assure us of it.

VI. Some are for plenary inspiration, and some for nothing but a general superintendence.

SABELLIANISM.

I. There is one God ; and but one ; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent, omniscient, omnipotent ; immutable in counsel, but moveable in his affections, incomprehensible, holy, just, true, faithful, gracious, merciful, and benevolent ; whose happiness consists in the display of his own character, and the gratification of his love.

II. The whole undivided Godhead, manifested in Christ Jesus, may be called a person ; because God in him assumed a personal appearance. There is but one Divine Person.

III. The nature of things lays the foundation of moral obligation.

IV. Natural conscience can discern the difference between right and wrong in the nature of things.

V. The scriptures, or some revelation, are indispensable to show the way of a sinner's salvation.

VI. The Sabellians generally are for a plenary inspiration.

SOCINIANISM.

I. There is one God; and but one; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent; who knows all things excepting contingencies: who is omnipotent, and immutable so far as his counsel extends, but moveable in his affections; whose moral character is comprehended in love; and whose happiness consists in the indulgence of his universal benevolence.

II. All the names of God express the same being, in different relations, without any distinction of persons.

III. The fitness of things, and the utility of virtue are the foundation of moral obligation.

IV. The reason of man is sufficient to discover the nature and obligation of virtue.

V. Reason shows, that the pardon of the penitent sinner is probable.

VI. What Christ said was true, but the prophets and apostles were liable to record some of their erroneous reasonings.

DEISM.

I. There is one God; and but one; who is uncreated, self-existent, eternal, immortal, invisible, omnipresent; who knows all things excepting contingencies; who is omnipotent and immutable so far as his counsel extends, but moveable in his affections; whose moral perfections are all comprehended in disinterested love to being in general; and whose happiness consists in the gratification of his own benevolence.

II. Jehovah, Jove, and Lord, all denote the same Supreme Being, and are equally appropriate to the one impersonal Deity.

III. The obligation to virtue is founded on its utility, which is dependent on the nature of things.

IV. God has made no revelation of duty except in the volume of nature.

V. Reason is the only light of man, on the subject of pardon and salvation.

VI. The Bible is a useful book, but was not inspired.

CALVINISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. Holiness in a moral agent, consists in the conformity of the whole being to the image of God.

IX. Sin is any want of conformity to, or transgression of the law of God.

X. Adam was created perfectly holy, in all his faculties and exercises.

XI. The decrees of God respect all actions, objects and events.

XII. The providence of God is co-extensive with his decrees.

XIII. God so governs moral agents, as to do all his pleasure without creating their actions.

XIV. God is the author of holiness; but is not the author of sin.

XV. Adam in Paradise had freedom of will to both good and evil. He exercised his own power of will when he first transgressed. By the fall he lost his power of choosing good, and only retained freedom to evil.

HOPKINSIANISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. Holiness in a moral agent, consists entirely in benevolent volitions, or exercises of love to being in general.

IX. Sin consists exclusively in selfish moral exercises.

X. Adam at first had none but disinterested affections.

XI. The decrees of God respect all actions, objects and events.

XII. The providence of God is co-extensive with his decrees.

XIII. It is impossible for God to govern moral agents, without creating all their volitions.

XIV. God is equally the author and efficient cause of holiness and sin.

XV. Adam in paradise had the same freedom of will, which his posterity now have. God moved him to a holy and an unholy choice. The first sin was produced by divine efficiency, and so is every subsequent sin.

UNIVERSALISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. On this subject; some Universalists agree with the Calvinists, and some with the Hopkinsians.

IX. Divided as above.

X. Adam at first was perfectly holy in all his faculties and exercises.

XI. The decrees of God respect all actions, objects and events.

XII. The providence of God is co-extensive with his decrees.

XIII. God governs moral agents by moral means, without creating their volitions.

XIV. God is the author of holiness, but not of sin.

XV. Adam in paradise had freedom of will to both good and evil, which he exercised, when he caused his own fall; but which he never lost, by any wrong use of it.

ARMINIANISM.

VII. The second Person of the Trinity so assumed the human nature, that Christ Jesus is both God and man in one person.

VIII. Holiness consists entirely, in the regulation of our affections according to the fitness of things.

IX. Sin consists entirely in affections not conformed to the law of love.

X. Adam was created innocent, and his first affections were all benevolent.

XI. The decrees of God respect all things but moral actions, and the contingencies dependent on them.

XII. The providence of God is co-extensive with his decrees.

XIII. God leaves moral agents so free, within certain limits, as not to govern them at all, except by discipline, or motives.

XIV. God is the author neither of holiness nor sin.

XV. Adam before and after his fall had a self-determining power of the will, which he exercised even contrary to God's primary counsels.

ARIANISM.

VII. Jesus was the first formed of all creatures, of a super-angelic nature, and a God by delegation.

VIII. Holiness consists in volitions conformed to the reason and fitness of things.

IX. Sin consists in volitions contrary to the reason and fitness of things.

X. Adam was created innocent, and at first all his affections were right or benevolent.

XI. The Arians believe in the Arminian doctrine of decrees.

XII. The providence of God is co-extensive with his decrees.

XIII. God governs moral agents, by no other means than moral suasion, in any of their actions.

XIV. God is the author neither of holiness nor sin.

XV. Adam before and after his fall had a self-determining power of the will, which he exercised even contrary to God's primary counsels.

SABELLIANISM.

VII. The whole Godhead was incarnated, so that God dwelt in the man Christ Jesus, as he formerly did, with a visible glory in the Jewish temple.

VIII. Holiness consists exclusively in benevolent affections, or in love to being in general.

IX. Sin consists exclusively in selfish affections.

X. Adam at first had none but disinterested affections.

XI. The decrees of God respect all actions, objects, and events.

XII. The providence of God is co-extensive with his decrees.

XIII. It is impossible for God to govern man without producing his volitions, say most of the Sabellians of this country.

XIV. God is as much the author of sin, as of holiness.

XV. On this head, some are Hopkinsians and some Arminians; but in this country, most Sabellians agree with the first.

SOCINIANISM.

VII. Christ was one of the greatest of the prophets. Some say he was, and some that he was not, a man supernaturally begotten.

VIII. Holiness consists exclusively in the right exercise of our moral faculties.

IX. Sin consists exclusively in the wrong exercise of our moral faculties.

X. For a time the first man Adam, exercised his faculties in a right manner.

XI. The decrees of God respect all things but moral actions, and the contingencies dependent on them.

XII. The providence of God is co-extensive with his decrees.

XIII. God governs man by motives alone, say some Arminian Socinians; but the Priestleyans say, God cannot govern man without creating his volitions.

XIV. God is the author neither of holiness nor sin; but as much the efficient of one as of the other; say all, but the Priestleyans.

XV. Divided as in the two sections above.

DEISM.

VII. The history of Christ is either a fiction, or a true account of a cunning impostor.

VIII. Virtue consists in the love of being in general, and the promotion of universal happiness.

IX. Vice consists exclusively in such affections as are repugnant to the love of universal being.

X. The first pair of each race of men, were neither better nor worse than their descendants.

XI. The Deists commonly do not object to the Socinian predestination.

XII. The providence of God is co-extensive with his decrees.

XIII. Collins, Hobbs, Leibnitz, and Hume, with many other infidels, say, God cannot govern man without creating his volitions.

XIV. Some infidels say, God is the efficient of virtuous and vicious volitions; and all, that he is as much the author of sin as of holiness.

XV. It is supposed, that the first man had the same freedom which his descendants possess, and used it in the same way.

CALVINISM.

XVI. The fall deprived man of all his supernatural gifts, and corrupted all the powers of his mind and body: so that every child of Adam inherits, by natural generation, a depraved nature, which implies, among other things, a darkened understanding and disordered affections.

XVII. By imputation, all men are guilty of original sin; and are actually condemned already.

XVIII. The atonement was something more than a public exhibition of God's hatred of sin, love of holiness, and regard to his law.

XIX. The atonement was a satisfaction made for the sins of the elect; which had respect to them personally, and secures the pardon of all their iniquities.

XX. Christ was substituted for the elect to obey and suffer in their stead; and was by imputation legally guilty,* so that the law could demand his death.

HOPKINSIANISM.

XVI. The only effect of the fall, produced in man, was a total corruption of his will; which effect came only by a divine constitution. By the gift of God, not by natural generation, all men have a *morally corrupt nature*, or evil exercises.

XVII. Adam alone was guilty of original sin; and his sin can never be imputed to any person but himself.

XVIII. The atonement was simply a public exhibition of God's hatred of sin, and regard to his holy law.

XIX. The atonement was made equally for every sin of every man, and respected sin in general, but not the persons of individual sinners: so that it does not infallibly secure the pardon of any one.

XX. Christ was substituted for all men, simply as the person in whom God displayed his hatred of sin. No guilt was imputed to Christ; nor had the law any demand against him.

* The reader will please to remember the definition of guilt, which has already been given, on page 102.

UNIVERSALISM.

XVI. The fall polluted all the faculties of man; so that all born in a natural manner, are blind in mind, and depraved in heart.

XVII. By imputation all are dead and condemned in Adam, being guilty of original sin, and consequently of actual transgression.

XVIII. The atonement was something more than a public exhibition of God's hatred of sin and love of holiness.

XIX. The atonement was made for every sin of every man, and respected the person of every sinner, so as to secure the salvation of all.

XX. Christ was substituted for all men, that he might suffer and obey the law for each. By imputation he was legally guilty for all, and justice demanded his death.

ARMINIANISM.

XVI. By the fall, man lost none of his powers. He became, however, after sin entered into the world, subject to temptation, and consequently to sin and misery. His will became subject to improper volitions.

XVII. No man but Adam was ever chargeable with original sin. No man but Adam can have guilt imputed to him, for the first transgression.

XVIII. The atonement was simply a public exhibition of God's hatred of sin, love of holiness, and disposition to pardon penitents.

XIX. The atonement was universal, and respected sin in general, but not the person of any sinner.

XX. Christ was substituted in the place of all sinners, merely to display the justice and mercy of God towards all men. No guilt was imputed to him; and the law had no demand against him; in behalf of any sinner.

ARIANISM.

XVI. After Adam sinned he became liable to punishment; and all his descendants are, in consequence of his offence, brought into a state of trial, temptation, sin and misery. The affections of man were perverted in this manner, by the apostacy.

XVII. There is no other original sin than the first transgression of the first man, which was never imputed to any person but himself.

XVIII. There is no other atonement made for sinners, but that which consists in a display of God's real character and disposition.

XIX. The atonement was universal; had respect to sin in general, but does not infallibly secure the pardon of one sinner.

XX. Christ was substituted for all men, simply as the person in whom God displayed his hatred of sin. No guilt was imputed to Christ; nor had the law any demand against him.

SABELLIANISM.

XVI. Adam sinned and exposed himself to punishment. The sin of his posterity was also introduced, by a divine constitution, in consequence of his transgression. The will, or heart, was the only part of man affected by the apostacy.

XVII. The doctrine of original sin and imputation, are rejected, even as by the Hopkinsians, Arminians, and Arians.

XVIII. The atonement consists in that public exhibition of God's hatred of sin, which the whole Godhead was manifested in the flesh to make.

XIX. The atonement was universal, and had respect only to sin and the law in general. It does not infallibly secure the salvation of any sinner.

XX. God in Christ took the place of sinners, suffered and obeyed, to manifest his disposition and character; but was not by imputation guilty; nor could the law demand the death of the human nature.

SOCINIANISM.

XVI. By the fall, neither Adam nor any of his posterity lost any gift or faculty. His sin exposed him to punishment; and by imitating his example, his children expose themselves to divine displeasure.

XVII. There is no such thing as original sin, saving Adam's first sin, which could not be imputed to any one besides himself.

XVIII. "To whom," says Priestley, "did Christ make satisfaction? To the Devil?" There was no other atonement made by Christ than what consisted in declaring God's mercy.

XIX. The atonement above admitted, was universal, respected no sinner, and secured the salvation of none.

XX. The obedience and sufferings of the prophet of Nazareth were designed for the benefit of all men, as an example, and testimony to the gospel. No guilt was imputed to Christ; nor could any law demand his death for another.

DEISM.

XVI. The present inhabitants of the earth are as sound in all their faculties as their first parents were. All men are placed in a state of *probation* here, and will be approved or rejected for themselves.

XVII. Thanks to all our good friends for tearing away original sin and imputation from their system. It will ALL go soon!

XVIII. Deity has sufficiently manifested his disposition and character in the works of nature.

XIX. No atonement, excepting that which a sinner makes for himself by reformation, is consistent with reason.

XX. If there was any such person as Jesus, he could not have been virtuous or vicious for another. The doctrine of the incarnation, the vicarious atonement, and imputation of sin is an absurd fiction of priestcraft.

CALVINISM.

XXI. In the decree of election, the sinners who will be saved, were given to Christ to be justified. They were given when ungodly, and not from any foreseen faith or repentance.

XXII. The sinner, being both guilty and needy, has nothing in himself for which he ought to be pardoned. The ground of pardon is the mystical union with the Lord Jesus Christ.

XXIII. God renews his elect, not by altering, separating or combining faculties natural to man; nor by increasing or diminishing their number; but by supernaturally communicating spiritual life, or "quickening them in Christ."

XXIV. The new principle of spiritual life is ordinarily conveyed to the sinner, by a divine blessing on the appointed means of salvation. After it is implanted in regeneration, it is permanent, and as progressive, in its own nature, as any principle of natural life.

XXV. Faith is first given, and, by uniting the soul to Christ, is the root of all the other Christian graces.

HOPKINSIANISM.

XXI. In the decree of election, the sinners who will be saved, were chosen to be united to Christ, by a moral union, through the sanctification of their hearts. They were not elected, however, because of any foreseen repentance or faith.

XXII. The nature and fitness of things require the pardon of all who repent, love Christ, and so are united to him in affection.

XXIII. God renews his elect, by creating in them, immediately, without means, a willingness to be saved or damned for the greatest good; or, which is the same, by creating in their hearts disinterested benevolence.

XXIV. There is no such thing as an implanted principle of spiritual life, but the new heart consists entirely in right exercises, which are produced without any instrumental agency, by a continued creation.

XXV. Love is an exercise first created, and comprehends in its own essence all the other Christian graces.

UNIVERSALISM.

XXI. In the decree of election, all sinners, who were fallen in Adam, were chosen to receive the blessings of the universal atonement, through the final production of love in their hearts.

XXII. The divine love for being in general forbids that God should consign any one to everlasting punishments.

XXIII. By discipline God will finally reclaim all men ; bring them to repent of sin, cause them to love holiness, and thus unite them to Christ in a saving union of affection.*

XXIV. God implants no new principle of spiritual life ; but, by instruction and discipline, (or as some say, by creation) produces love in the heart, or holy affections, which constitute the new heart. These exercises will be continued as they were commenced.

XXV. Love is the essence of all the Christian graces.

ARMINIANISM.

XXI. From eternity God decreed, that all who should by their own self-determining power repent, should be pardoned, in consequence of the atonement by Christ. If individuals are chosen, the election was from foreseen good works.

XXII. The nature and fitness of things require the pardon of all who repent, love Christ, and thus are united to him in a moral union of affection.

XXIII. All who have new hearts, make them by the exertion of their own faculties, influenced by the inherent power of motive, or moral suasion.

XXIV. No principle of life is implanted. By moral suasion, God by his common providence may govern man, so as to improve his rational exercises. No divine power, besides that of upholding the efficient, finite being, is exerted in giving a right direction to the will of the reformed sinner.

XXV. A right disposition is the source of all the Christian graces.

* Some Universalists, not being much pleased with the common notion of discipline, assert with the Hopkinsians, that God creates love ; and add, that he will create benevolent affections in all.

ARIANISM.

XXI. The decree of election is God's determination to pardon all those sinners, who shall of themselves repent, and accept of pardon, offered them through the first-born of every creature.

XXII. Penitence is in the nature of things a sufficient reason for pardon; and reformation, for restoration to favour.

XXIII. Regeneration is the agency of motives in changing the sinner's affections, so as to make him a new man, and by love to unite him to his elder brother, commissioned to save in God's stead.

XXIV. When a sinner changes his affections and conduct from sin to holiness, it is by the blessing of God upon his efforts; but God never implants any new principle of spiritual life.

XXV. The reformation of the will by the influence of love, is the source of all other Christian graces.

SABELLIANISM.

XXI. In the decree of election, all those sinners who shall be saved, were chosen to be saved, (in consequence of God's having displayed his own character,) through sanctification of the heart.

XXII. The nature and fitness of things require the pardon of all, who by love unite themselves to God manifest in the flesh.

XXIII. God renews his elect by creating in them, immediately, without means, love to being in general; or, volitions which constitute a heart of disinterested affection.*

XXIV. There is no such thing as an implanted principle of grace, but the new heart consists entirely in holy exercises, which are produced, without any instrumental agency, by creation.

XXV. Love is the first exercise produced, and comprehends in its essence, all the other Christian graces.

* Thus speak the Sabellians generally, but some in this point, as well as in all others, not peculiar to their own doctrine of the incarnation, harmonize with the Arminians.

SOCINIANISM.

DEISM.

XXI. In the decree of election, God determined to pardon all who should of themselves repent, and obey the moral precepts given by the Greatest of his Prophets. This election is a choice or acceptance, because of foreknown obedience.

XXII. Penitence is a moral satisfaction for disobedience, which according to the fitness of things demands the remission of legal penalties.

XXIII. Regeneration is the production of right affections, by the influence and inherent power of motives.

XXIV. God supernaturally implants no principle of grace, in any virtuous man, nor does the sinner experience any special influences of the Spirit, when he regulates his affections in a proper manner.

XXV. The love of what is right, comprehends in its essence all the virtuous affections.

XXI. Deity has determined both in this world and the future to treat men according to their moral character. There is no such thing as an election to life.

XXII. Penitence is a moral satisfaction for vice ; and reformation of life, requires, according to the fitness of things the remission of incurred penalties.

XXIX. Every change in the moral affections may be called a regeneration ; which is produced by the inherent power of motives.*

XXIV. God supernaturally implants no principle of virtue, in any man ; and when a man is virtuous; it is not in consequence of any special influences of Deity.

XXV. Love to being in general is the only source of virtuous action.

* This is what most infidels say ; but some agree that every change of volition is a regeneration, produced by the First Cause.

CALVINISM.

XXVI. In this life no believer is perfect in disposition or in any act of obedience ; or is at any time perfectly sinful.

XXVII. The undivided character of God, exhibited in the revelation of grace is the object of Christian love.

XXVIII. Love to God does not require in any one, under any circumstances, a willingness to be damned, but the contrary.

XXIX. The progressive sanctification of the believer depends on God's blessing, and is in proportion to the saint's increase in knowledge and growth in grace.

XXX. The covenant of redemption secures the continuance and growth of the principle of grace, until the believer shall be perfected in heaven. In this life he never utterly falls, for one moment, from grace.

HOPKINSIANISM.

XXVI. Every exercise of a renewed person is perfectly good or perfectly evil ; so that he is alternately, entirely holy or entirely sinful.

XXVII. Men must love God without any personal regard to his *mercy* ; for what he is abstractly considered.

XXVIII. No man truly loves God or his neighbour, who is not willing to be damned for a greater good than his personal salvation.

XXIX. The progressive sanctification of the believer depends upon the succession of holy exercises.

XXX. For any given time less than that of his whole probation, the believer might be without the least holiness, excepting the moment occupied by one exercise of love, and still be secure, by the promise of God, of the return of holy volitions.

UNIVERSALISM.

ARMINIANISM.

XXVI. All actions of a moral nature proceed from love or hatred ; and are perfectly good or perfectly bad.

XXVI. When the disposition is right the affection is perfectly good ; when it is evil, the volition is perfectly bad.

XXVII. The unbounded, disinterested love of God, is the only proper object of a sinner's love : which divine love is exhibited in Christ.

XXVII. The whole character of God, revealed in the testimony of his grace, is the proper object of religious regard.

XXVIII. No man will be damned, and therefore no man should be willing to be damned.

XXVIII. No man ever was willing, while in the exercise of love to God, to be accursed from him, for any cause.

XXIX. The progressive sanctification of the believer depends on the succession of his exercises of love.

XXIX. Sanctification is made to progress, by forming habits of holy affection, through moral suasion.

XXX. The covenant of redemption secures the final happiness of all men ; and, as the means of it, through discipline and motive, finally, the constancy of right feelings.

XXX. Virtuous habits and feelings may be lost ; so that he who was once a believer may lose all grace, not only for a definite time, but for ever.

ARIANISM.

XXVI. When love excites to action, the moral exercise is perfectly holy; but, when an evil disposition influences us, our actions are unmixed evil.

XXVII. The kindness of God, manifested by his Son is the proper object of a sinner's love.

XXVIII. No man, who loves God, can be willing to be damned for any cause.

XXIX. The progressive sanctification of the believer depends on the succession of holy affections.

XXX. Exercises form habits; but holy habits and affections, as well as sinful ones, may be changed; and grace wholly eradicated from the believer's heart.

SABELLIANISM.

XXVI. Every exercise of a renewed man is perfectly holy, or perfectly sinful; so that he is alternately full of the love of God, and full of the love of sin.

XXVII. The whole character of God manifest in Christ is the proper object of every holy affection.

XXVIII. Some Sabellians say, that Christian love implies a willingness to be damned, and some deny it.

XXIX. The progressive sanctification of the believer depends on the succession of holy exercises.

XXX. The covenant of redemption secures the final salvation of the believer; but does not in this life secure the constant possession of the least grace, or constancy in any one holy exercise.

SOCINIANISM.

DEISM.

XXVI. There is no original corruption in man which should prevent his affections from being perfectly good.

XXVI. A right choice is perfect virtue ; and a wrong choice is perfect vice ; so that it is no matter what any one believes or does, if he has a benevolent heart.

XXVII. The whole character of God exhibited in the works of nature and the Bible, is the object of religious regard ; but his benevolence is particularly the motive for love.

XXXVI. God, exhibiting in his works his love for being in general, is the only proper object of religious regard.

XXVIII. Love to God never can imply a willingness to be damned.

XXVIII. The Deists are so scriptural as to believe that no man ever hated his own flesh ; and much less his soul, if he has any.

XXIX. Man increases in virtue according as his holy exercises are multiplied, and his virtuous habits are strengthened.

XXIX. Increase in virtue depends entirely on the repetition of virtuous exercises.

XXX. No covenant of grace secures the constancy of the least grace, or the continuance of any holy habit or exercise.

XXX. No divine covenant secures constancy of virtuous volition, or perseverance in benevolent courses. He who is virtuous this moment, may be utterly vicious the next.

CHAPTER XIV.

THE CONCLUSION.

“ The duty of Christians is to confront and repel, not abet the enemy, nor admit him into their camp in order to subdue him.”

Introduction to the Christian's Magazine.

When any individual is admitted to the Presbyterian Church in the United States, he either professes or tacitly consents sincerely to “ receive and adopt the confession of faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.” It has been proved in the preceding pages, that the system of Hopkinsianism is repugnant to this confession of faith. This conclusion therefore, irresistibly follows, that no person, who is fully convinced of the truth of this system, or who is not a Calvinist in sentiment, can conscientiously unite himself to the Presbyterian Church, by assent to its confession of faith.

Neither can such a person, without prevarication, consent to the confession of the Reformed Dutch Church, or to the public standards of any Presbyterian or Episcopal congregation in the United States. This should be well understood by private Christians, and by all the rulers in the household of faith.

It is a just conclusion also, that persons who are known to support doctrines utterly repugnant to these standards, cannot with propriety be received by the rulers of these ecclesiastical societies. To admit any one who is known to be a Hopkinsian, is nothing less than connivance at a false profession.

These results are not stated from any disposition to abridge the religious privileges of nominal or real Christians ; but from a full conviction of their importance to the prosperity of Zion. A confession of faith should be a bond of union ; but it will be of no utility, when persons of contrary opinions, upon the fundamental articles of religion, subscribe it. Then it becomes like

the matrimonial covenant between inimicable partners, the bond of perpetual discord.

So long as every man in our free country can serve God according to the dictates of his own conscience, none should complain, that those who agree in doctrine choose to be united, even to the exclusion of others. The seceders from the Calvinism of the reformed Churches, ought, as honest men, to declare what they believe; and, if they please, compose a general confession for themselves.

Should the teachers and private Christians of this persuasion continue to enter the Presbyterian Church, the result must probably be, that the confession of faith, and form of government now used with the most happy effect, must soon, like the Cambridge, Boston, and Saybrook Platforms, without any repeal, be consigned to the garret; there to moulder, until the antiquarian shall deem them worthy of a place in his library. The New-England Churches formerly had a confession and system of ecclesiastical government; but the admission of multitudes, who disregarded those standards, to every privilege and office, has finally produced this effect, that few churches acknowledge the authority of their platforms of government, and very few have any government at all. The Presbyterian church should take warning; for a family or city divided against itself cannot stand.

That the Saybrook and Boston Platforms should be in many churches disregarded, after the most solemn adoption by the original churches of Connecticut and Massachusetts is not wonderful, when we remember that those valuable instruments contain the marrow of Calvinism. The Hopkinsians, Sabellians, Arians and Socinians cannot be expected to like them. We conclude, however, from the contrast which has been exhibited, that any person, who maintains either of these heresies has departed from the faith of the pious fathers of New-England. Lest a mistake should here originate, let it be remembered, that very many in comparison with the whole number of seceders, still adhere to those doctrines for which the puritans forsook their native plains, braved the dangers of the sea, and sought an asylum in the waste, howling wilderness. It is grateful also to state,

that of late the Saybrook Platform has been reprinted ; and there is some hope, that the time is not far distant when the Eastern Churches will be more generally united in some efficient system of government.

In regard to the Presbyterian Church, it is devoutly to be wished, that all her members should be well acquainted with their own creed and form of government, that they may be able to defend both.

So shall "our feet stand within thy gates, O Jerusalem;" and the church shall be "builded as a city that is compact together : whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

THE END.

ERRATA.

On page 115, note, first line, for advocate, read advocates.

*246, the ninth line from the bottom, after vile body ;
insert a comma, instead of a period.*

255, for Chap. XII. read in some copies XIII.

DISCOURSES

ON

VARIOUS POINTS

OF

CHRISTIAN FAITH AND PRACTICE;

MOST OF WHICH WERE DELIVERED

IN THE

CHAPEL OF THE ORATOIRE,

IN PARIS,

IN THE SPRING OF M.DCCC.XVI.

BY

THOMAS H. GALLAUDET,

PRINCIPAL OF THE CONNECTICUT ASYLUM, IN THE UNITED STATES OF
AMERICA, FOR THE EDUCATION OF THE DEAF AND DUMB.

HARTFORD :

PUBLISHED BY SAMUEL G. GOODRICH.

1818.



SOUTHERN DISTRICT OF NEW-YORK, SS.

BE it remembered, that on the fourteenth day of April, in the forty-second year of the Independence of the United States of America, THOMAS H. GALLAUDET, of the said District, hath deposited in this office the title of a book, the right whereof he claims as Author and Proprietor, in the words and figures following, to wit :

“ Discourses on various points of Christian Faith and Practice, most of which
“ were delivered in the Chapel of the Oratoire in Paris, in the spring of 1816.

“ By Thomas H. Gallaudet, Principal of the Connecticut Asylum, in the United
“ States of America, for the education of the Deaf and Dumb.”

In conformity to the Act of the Congress of the United States, entitled “ An Act for the encouragement of learning, by securing the copies of maps, charts and books to the Authors and Proprietors of such copies, during the times therein mentioned.” And also to an Act entitled “ An Act supplementary to an Act entitled an Act for the encouragement of learning, by securing the copies of maps, charts and books to the Authors and Proprietors of such copies, during the times therein mentioned and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints.”

JAMES DILL, Clerk of the Southern District of New-York, by
EDWARD TRENOR, Assistant Clerk.

TO

MRS. HANNAH MORE.

MADAM,

WHEN I was informed by a mutual Friend, whose worth you have long known, that I might venture to place at the head of the following Discourses, a name ever to be cherished in the annals of the Redeemer's Kingdom, I was somewhat encouraged to present them to the public eye ; feeling secure that they would at least be considered as containing nothing which would tend to injure that cause to which your Life and Talents have been so successfully devoted, and that, possibly, they might serve, in some humble degree, to promote it.— Most of them were delivered while I was prosecuting in Paris, under the auspices of the venerable Abbé Sicard and his interesting Pupil, Clerc, my present fellow-labourer, the object of qualifying myself to instruct an unfortunate and too long neglected portion of my countrymen, the Deaf and Dumb. Several of your Nation and my own, taught in their own lands to hallow the Sabbath of the Lord, felt a desire to do this in the splendid and voluptuous City where they had assembled, as their surest safeguard against its fascinating seductions,

and, at the request of this little flock of Strangers, I became their temporary Preacher in the Chapel of the Oratoire, to which we were very kindly allowed access.

You were once pleased, Madam, to express a lively interest in the object which carried me to Europe, and it may afford you some pleasure to know, that it has so far been crowned with the smiles of a kind Providence, that within the course of six months after the commencement of the Asylum with which I am connected, it has begun to impart its benefit to thirty pupils.

In such a sphere of action, I shall deem myself truly happy in being made the instrument of leading *one* immortal mind to that Saviour in whose service your labours have been blessed with such a rich harvest of success. That He may long continue this your extensive usefulness, and shed upon your declining days the choicest consolations of His presence and His grace, is, Madam, the earnest prayer of one, who, with thousands of his Countrymen, has long been taught to venerate your name and character.

THE AUTHOR.

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My dear friend, I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, however, unable to say whether or not they will be successful in their efforts to secure the release of the prisoners. I am, nevertheless, sure that they will do all in their power to secure the same. I am, my friend, very truly, your friend, J. M. Smith.

DISCOURSE I.

I JOHN i. 3.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ.

WE are assembled, my brethren, under very interesting circumstances. At a distance from our respective homes, we have met together in a foreign land for the purpose of mingling our devotions before the altar of our common Father. And while I would congratulate you upon an event so likely, I trust, to prove salutary to us all ; while I would mention with thankfulness the kindness of our Christian friends, who thus generously furnish us with so convenient a place for worship ; I should poorly discharge the duties of the sacred office, did I not call upon you to look with the eye of gratitude to that Being whose superintending providence directs all the concerns of this lower world, and to whom we are ultimately indebted for every good and every perfect

gift. It is *his* Hand that has gathered us together—a little flock. It is to *Him* that we owe this inestimable privilege of treading his earthly courts. It is *his* presence and blessing which can alone render our services acceptable in his sight. It is *his* Word which we expect to hear. It is *his* Gospel that is to sound in our ears. It is *his* Son that is to be offered to us as the object of our faith, and as the only Saviour of our souls. And as we improve or abuse these occasions of learning his will and our duty, we must expect to receive at last the kindest tokens of his love, or the severest marks of his displeasure. With these momentous truths in view, and feeling my own weakness and insufficiency, I venture to address you, and, as an ambassador of Jesus Christ, to solicit your serious attention to all you may hear that is conformable to the oracles of Divine Truth. And may the Source of all Truth shed down his wisdom upon our minds, and his grace upon our hearts, while we attend at this time to the portion of Scripture recorded in our text! “That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.”

Religion is seated in the heart—an inward, secret principle of thought and action. Thence it communicates life and activity to the whole spiritual man. Its hidden workings are seen by the eye of Omniscience alone. *We* can ascertain its existence, and trace its operations, only by its effects upon the

outward appearance and conduct: and *there* we have to observe it acting uniformly through all the various forms of human character. It occupies, with the same Divine influence, the breast of the prince and the beggar—of the wise and the ignorant—of the old and the young—of the refined and the rude—of the civilized and the savage—of the freeman and the slave. In this respect, it resembles both the principle of vitality and of intellect in man. God breathes into man the breath of life. Its impulse causes the heart to throb and the blood to flow, under all the diversities of human countenance, complexion, and structure. However great these diversities may be, man, wherever you find him, has one uniform principle of animal life. The same is true of his intellectual character: “There is a spirit in man; and the inspiration of the Almighty giveth them understanding.” This immaterial and immortal principle, the gift of the Father of spirits, displays the same general characteristics, and appears to be governed by the same laws, whether you view it in the philosopher or the child—in the lettered recluse or the busy man of the world. There is, in like manner, an unity, a *oneness* of religious principle in the hearts of all sincere Christians, of whatever age, or climate, or nation; of whatever rank or condition in life: “For they are all born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” He is their common spiritual Father, and they all bear the impress of his moral image on their hearts. Nor

let it be said, that the various forms of church government and the different modes of external worship which pervade the Christian world, or even articles of faith, dissimilar in some particulars, are appearances difficult to be reconciled with this oneness of the Christian character. For these appearances are no more strange than that, in the animal and intellectual constitution of man, the same general principles should exist under such a variety of external forms. Man is the same, as to body and mind, amid all the diversities which these two parts of his nature present to our view. The Christian is the same, as to real holiness of heart, amid all the various outward appearances his piety may assume, while exhibiting itself in persons of different conditions or circumstances in life. Nor is the wisdom of providence more to be arraigned in the latter case than in the former. “He hath made of one blood all nations of men, for to dwell on all the face of the earth;” and yet he hath so ordered events, that the diversities of the human countenance, and structure, and mind, are infinite. “Christians have been all made to drink into one spirit;” yet “unto every one is given grace according to the measure of the gift of Christ;” and hence the external varieties which are discernible among the members of the Christian church. In both dispensations, God, no doubt, has wise purposes to answer, which may, perhaps, hereafter be disclosed to us. Without being too curious, therefore, to inquire into the reason why He permits so much apparent difference to exist among Christians,

let us look, my brethren, at a brighter view of our subject. Let us "endeavour to keep the unity of the Spirit in the bond of peace," while we consider, first, What abundant proof there is that all the true followers of Jesus have fellowship with one another, and with the Father, and with his Son Jesus Christ: and, secondly, In what this fellowship consists.

I. There is abundant proof that all the true followers of Jesus have fellowship with one another, and with the Father, and with his Son Jesus Christ. The Scriptures are full of testimony on this point. They use the boldest metaphors, when speaking of the relation which subsists between Christians and their Divine Master. He is the Vine, and they are the branches. He is the Corner-stone, and they are the superstructure. He is the Bread which is necessary to support their spiritual life. He is the Head, and they are the members of his body, of his flesh and of his bones, and members also one of another. They are all baptized by one Spirit into one body, whether Jews or Gentiles, whether bond or free; and have been all made to drink into one spirit. In our Saviour's prayer for his disciples, on the night preceding his crucifixion, he uttered these memorable words: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have

given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Christ here prayed for all his followers, through the successive ages of the Gospel dispensation, down to the end of time. His prayer was heard and answered. And if any one doctrine of the Scriptures is capable of the most complete and overwhelming proof, it is this—that all sincere Christians are one; that they are one in God and Christ; one in spirit, even as the Father and the Son are one.

How fully, too, is this truth confirmed and illustrated by the experience of all believers! The humble follower of Jesus, on whom calamity hath brought poverty, and poverty obscurity, cut off from the comforts of this world, draws all his consolations from the resources of Faith. He unfolds the sacred volume, and wonders, with holy delight, at finding the saints of old engrossed with the same objects of confidence, and hope, and love which now cheer and animate his own breast. With Abraham, and Isaac and Jacob, his mind is stayed upon God. He sings with Moses the song of deliverance, and with David the hymns of praise. He enters into all their feelings of devotion. He mingles his soul with theirs. With them, he surrounds their own altar, and offers up the sacrifice of a broken and a contrite heart, and the incense of a pure and spiritual worship. As he approaches the ad-

vent of our Saviour, he exclaims with the mother of Jesus, "My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour." He catches the holy rapture of Zecharias, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." He glows with the gratitude of Simeon, and with him is ready to exclaim, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." But why need I proceed? The time would fail me to tell of all the saints of whom the Scriptures speak; of the illustrious martyrs, whose blood was the seed of the church; and of the pious of succeeding ages, in whose steps the follower of Jesus finds himself now walking, and in whose history he sees reflected the experience of his own heart.

And cannot you also, my Christian brethren, testify to the delight which you have often felt in this fellowship of the saints? Have not your hearts sometimes burned within you while reading the lives of the pious dead, or while holding converse with a fellow-pilgrim to the heavenly Jerusalem? And have you not then realized, that there is indeed "one body, and one spirit, even as ye are called, in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all?" It would be pleasant to dwell longer on this delightful theme; but it becomes necessary, in the second

place, to consider in what consists the fellowship which Christians have with the Father and his Son, and with each other.

II. Here, my brethren, we approach a subject calculated to fill the soul with wonder and joy. Here, too, we may well feel the darkness of our minds, and realize the narrowness of the circle which confines the extent of our moral vision. Here reason fails, and faith, “which is the substance of things hoped for, and the evidence of things not seen,” asserts her undivided empire in the heart. Recal to your minds the emphatical words of our Saviour, in his prayer for all his disciples,—“that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us,”—“that they may be one, even as we are one: I in them, and thou in me; that they may be made perfect in one.” What a stupendous thought! The infinite, the eternal, the incomprehensible Jehovah, the high and holy One that inhabiteth the praises of eternity, and his Son, “who is the brightness of the Father’s glory, and the express image of his person,” condescend to unite themselves with every believer in Jesus. Man is admitted to communion with his Maker. By faith in Christ, “he is joined unto the Lord, and is one spirit with him.”

The precise nature of this oneness, which Christians enjoy with their God and Saviour, “it hath not entered into the heart of man to conceive.” It is, however, most real, intimate, imperishable, endearing. To

say, that it involves no mystery, is to oppose the direct testimony of Scripture ; and to reject this truth, because it is mysterious, is as absurd as to deny that “ in God we live, and move, and have our being,” because we do not perceive, and cannot comprehend, the mode of our existence in him. We should, indeed, be careful, on the one hand, not to run into unnecessary mysticism and obscurity, in contemplating religious truth ; yet we should as cautiously avoid, on the other, the unhallowed boldness of a rash spirit of inquiry, which will not deign to own that it now sees but “ through a glass darkly ;” which pretends to draw aside the veil that conceals the hidden things of God from our view, and already to walk in the brightness of that future world of light, whose inhabitants will know even as they are known. Let not such, my brethren, be the presumptuous character of our speculations. Let us remember, that here “ we walk by faith and not by sight.” Let us rejoice in the consoling truth, that all the sincere disciples of Jesus have fellowship with each other, and with the Father and with his Son, although the nature of this communion may be too deep a subject for our limited understandings to fathom. And let it be one excitement to our Christian progress—a star like that of Bethlehem, to direct and animate our steps toward heaven—that there, these clouds of obscurity will be for ever dissipated, and a clear light be shed on the present mysteries of providence and grace. Said our Sav-

jour to his disciples, "In that day," referring to the day of resurrection, "ye shall know that I am in my Father, and you in me, and I in you." Still it may be profitable to push our inquiries a little farther into this interesting subject, which we may do safely if we take for our guide the word of God. There, is disclosed to us the important truth, that "hereby do believers know that they dwell in God, and he in them, because he hath given them of his Spirit." By this Spirit they are all created anew in Christ Jesus, and are made partakers of the Divine nature. And this nature is love. "God is Love: and he that dwelleth in love, dwelleth in God, and God in him." Here, then, is no room left for doubt or mistake. Communion with God, although inexplicable in its nature, discovers the reality of its existence by its *effect*. This effect is a holy love occupying the heart and regulating all its affections and desires. It is opposed to that *selfishness* which is the natural growth of the human heart, which seeks the gratification of its own sinful propensities and desires at the expense of the happiness of others, and in direct repugnance to the best good of all the intelligent creation. It holds no fellowship with those who make the enjoyments of this vain and transitory world, its riches, its honours, and its pleasures their chief good. On the contrary, this divine love, which constitutes the oneness of the Christian character, and forms the bond of union between Jehovah and all holy beings, is directed to *Him*

as alone able to satisfy its boundless desires. It delights to dwell on his character as displayed in the works of creation, of providence and redemption. It is filled with awe of his power and majesty, with admiration of his wisdom, with humility in contemplating his purity, with dread of his justice, and with gratitude for his mercy.— It rejoices in submission to his will. It relies with confidence on his strength. It trusts implicitly in his promises. It longs to be made the humble, yet cheerful instrument of carrying into effect, within its own limited sphere of action, his wise and benevolent purposes. The believer, under the influence of this divine love, often soars to Heaven on the wings of devout meditation, and becomes swallowed up in the view of the riches of the goodness of God, through a crucified Saviour. He is lost in holy admiration of the wisdom which devised, and the benevolence which executed, the wonderful plan of Redemption. He remembers, too, at what price he was bought, and by whom it was paid. Jesus appears to him “the chief among ten thousand, and altogether lovely.” Christ dwells in his heart by faith; and being thus rooted and grounded in love, his unceasing prayer and endeavour is to be enabled “to comprehend with all saints; what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that he may be filled with all the fulness of God.”

The same love which thus directs the affections of the believer to his God and Saviour, enkindles them also with good will and charity toward his fellow-men. He forgets not the declaration of the Apostle, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" "If we love one another, God dwelleth in us." The believer, therefore, is careful to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." And these dispositions towards his fellow-men, and especially towards those who are of the household of faith, he manifests by assiduously and affectionately endeavouring to promote their best interests, both spiritual and temporal. He "visits the widows and the fatherless in their afflictions." He feeds the hungry, and clothes the naked. Above all, he is anxious to administer the bread of life to those who are ready to perish. How does he long that all men should "taste and see that the Lord is gracious!" How would he persuade those "who labour and are heavy laden," who are sick of the vanities and delusive pleasures of this world, and burdened with a sense of their guilt, to resort to Jesus Christ, and "find rest unto their souls!" And while he sees how many neglect the invitation of the Gospel, and reject that Saviour whose blood was poured out to procure remission of sins, and the hope of pardon and reconciliation to God for our miserable race, how

is his "heart sore pained within him!" How often does he take up the language of the prophet of old, "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains." "But if ye will not hear it, my soul shall *weep* in secret places for your pride."

Such are the characteristics of that Divine love which exists in the heart of every sincere believer. This love displays the oneness of the Christian character. It is the effect and also the evidence, of that fellowship of the saints which they enjoy with the Father, and with his Son Jesus Christ. It is the principle, the very heart's blood, of their spiritual life, nourishing and animating the whole process of their growth in grace. It beats in every pious breast, although its impulse is often checked, and sometimes suspended, by remaining corruption and sin. Then is experienced the moral lethargy of the soul. Then is such a death-like hue cast over all the features of piety, that scarcely any traces of its existence remain. But it has not for ever fled. It is again quickened into action by the life-giving Spirit of God. The Christian, thus reanimated, once more breathes the air of heaven, and becomes "strong in the Lord, and in the power of his might." He pursues his journey heavenward with alacrity and delight! "Wisdom's ways" again become to him "ways of pleasantness, and all her paths peace." Think it not strange, therefore, my brethren, that the principle of Divine love, on which rests

the oneness of the Christian character, is subject to so much irregularity in its operations, and displays itself under such a variety of forms. The present is a state of imperfection and sin. The believer is sanctified but in part. The most pious are not yet freed from the weaknesses and corruptions of a depraved nature. But, blessed be God, such will not always be the condition of those who have put their trust in Jesus, and have been born again in his image. Even now, as they make progress in the divine life, and engage with increasing ardour in the common cause which they have espoused, how are their " hearts knit together in love," while the differences of sect or party, or denomination, melt away, and are forgotten ! but the time will arrive, when their resemblance to each other will be more striking ; when their communion will be more intimate and delightful ; when they shall enjoy complete and uninterrupted fellowship with each other, and with the Father and with his Son Jesus Christ. For they shall " all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

And now, would to God that I could press this subject, with all its importance and interest, upon such of you, my dear hearers, as have no fellowship with the Father and with his Son Jesus Christ ! On earthly objects, where all is deceitful and transitory, where all is " vanity and vexation of spirit," you fas-

ten the desires of your immortal souls. The world, which has so often disappointed or betrayed you, and of which you so often complain, is still your chief good. *Your* fellowship is with mammon and his deluded followers. And what does such a communion promise you ? The enjoyment, perhaps, of sensual pleasure, the accumulation of wealth, the distinctions of rank, or the honours of fame. But consider, I pray you, that these are transient as the morning cloud, and as the early dew. Life itself is a “ vapour that appeareth for a little while, and then vanisheth away.” So that, could you enjoy this world to the full measure of your desires, how like a dream, short and shadowy, must still be your happiness ! But this is not the worst view of your case. “ No man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” “ The friendship of the world is enmity with God : whosoever, therefore, will be a friend of the world, is the enemy of God.” “ For what fellowship hath righteousness with unrighteousness ? And what communion hath light with darkness ? And what concord hath Christ with Belial ?” Do not, I beseech you, continue to be so engrossed with the cares of this life, or so devoted to its sinful pleasures. Let me entreat you to remember and feel the momentous truth, that “ we are all by nature children of wrath, having the understanding darkened, being alienated from the life of God, through the

ignorance that is in us, because of the blindness of our hearts ;” and that nothing but the sovereign grace of God can “ deliver us from this power of darkness, and translate us into the kingdom of his dear Son.” He alone, through the influence of his Spirit on our hearts, can bring us into fellowship with himself, and with his Son Jesus Christ. And unless we thus enjoy communion with God *here* on earth, it is most certain we shall be for ever banished from his presence in the future world. Unless we *here* become “ fellow-citizens with the saints, and of the household of God,” it is most certain we shall never be admitted to “ the general assembly and church of the first-born in heaven.” Unless *here* we are renewed in the spirit of our minds, and possess that supreme love to God and good-will to men which form the very essence of the Christian character, it is most certain—as certain as the declaration of God can make it—that we must take up our abode for ever in the prison of despair, “ prepared for the devil and his angels.” To that place, Benevolence, under all its attractive forms, will forever be a stranger. All will be selfishness and sin. The malignant passions which here harass our peace, and fill with bitterness the heart in which they reside, will there have full scope. Each will be the enemy of the other, and the torturer of his own breast. As you value, then, your own souls,—as you would escape, my brethren, from this society of wretchedness and woe, and secure your admittance into the paradise of God, among

the spirits of just men made perfect, where all is love, and peace, and joy,—now, while it is called to-day, now, by repentance toward God and faith in a crucified Redeemer, enter into fellowship with the Father and his Son Jesus Christ.

DISCOURSE II.

MATTHEW xi. 30.

For my yoke is easy, and my burden is light.

WHEN our Saviour uttered these words he did not mean to say, that his disciples would be free from all trouble. He did not intend to propose to them a complete security against the cares and misfortunes of life. He did not wish to represent the religion which he taught, as requiring of its professors no sacrifices, or as exposing them to no evils. Meek and forgiving as was his own character, he foresaw that this could not protect him against the malice of his foes, and that his heart, which was full of kindness to all around him, must soon pour forth its blood upon the cross. What else, then, could his friends expect? "The disciple," said he, "is not above his master, nor the servant above his lord." "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" When he invites us to come unto him, therefore, it is to meliorate our condition indeed,

but not to render it perfectly happy in this life :—it is that we may cast off the yoke which the world imposes upon us, and wear *his* which is comparatively easy to be borne :—it is that we may enter upon a more delightful service than that of the slaves of sin ; yet a service not without its pains and trials :—it is that we may find rest unto our souls, but a rest not complete and uninterrupted on this side the grave. The life of the Christian must indeed be a life of self-denial ; and yet it is comparatively a happy life. His condition is not without its cares and sorrows, and yet it is the most desirable of all conditions. Behold a paradox, my brethren ! which the world always makes matter of wonder, and sometimes of ridicule, but which is capable of being defended on the plainest principles of common sense. The force of these principles is admitted in every thing that relates to the daily concerns of life, and yet we are too apt to reject them when applied to the concerns of the soul. A man who wished to secure any earthly benefit would be thought a fool if he did not adopt them ; yet if adopted in order to obtain an eternal good, they are too often viewed as weak and childish. Let us consider them ; and in so doing, let not our consciences shrink from the duty of deciding, whether, while we recognize their force with regard to our temporal interests, we also apply them to the more important concerns of eternity.

The first of these principles is, that no prudent man, who consults his own happiness, is ever so

much engrossed with *present* objects as to be regardless of the future. I speak now of the *man* of the *world*—of one whose sole purpose is to make the most of human life, to secure the greatest possible share of its pleasures, its riches, its honours, or its ease. Scrutinize his daily conduct; follow him to his retirement; enter into the chamber of his soul;—what engrosses his thoughts? Whither do his motives of conduct lead? Where do his desires tend? To what are his plans directed? When does he hope to see them accomplished? To-morrow! *To-morrow* he expects to “bear his blushing honours thick upon him.” His coffers in a *little while* will be full; his sources of enjoyment and of ease equal to all the wants of his soul. Urge him to abandon his toil for what is future and uncertain, and to think only of the present moment so as to make the most of it; to eat, and drink, and be merry, for *to-morrow* he may die;—talk to him of the disappointments of human life, and point to him thousands who have trod the same paths of diligence and carefulness in which he is walking, and have at last found them to end in complete failure; he would call such language that of a madman; and unless wallowing in the lowest depths of sensuality, seeking no gratifications but what are common to him with the brute, he would reply—that the voice of Wisdom bids him look to something beyond the present day, and that the smile of hope invites him to follow her towards some distant good. This regard to the

future governs all the conduct of life. Why should it not govern the concerns of the soul? It is folly to bound our views by the setting sun: why not extend them beyond the grave? It is prudent to make provision for old age: why should we neglect to provide for eternity?—Now of all men the Christian is the only one who does this: *his* views are commensurate with his existence: *his* plans are laid for eternity: *his* to-morrow will never end. Whatever, then, may be his trials and his sorrows in this pilgrimage of weariness, he has continually the satisfaction of reflecting that his eternal good is secure. Now, a conviction of this nature is sufficient to counterbalance all possible human evil, and to beget within the soul a kind of happiness which partakes of the divine. It does thus counterbalance human evil; for it may be seen shedding its solace in the obscurest abode of poverty, and in the darkest cell of the dungeon: it often glows serenely on the cheek of the dying, and has beamed with celestial lustre in the last look of the martyr at the stake.

Again: it is a plain principle of common sense, that great sacrifices ought to be made for the attainment of any valuable distant good. Ask the conqueror how many wearisome days and sleepless nights his crown has cost him. Let the statesman tell us what have been the paths of toil and difficulty which have led him near the throne of majesty. What price has the orator paid for the powers of his eloquence; or the painter for the skill of his

pencil ; or the poet for the magic of his song ? Count the daily cares and projects, and anxieties through which *he* has passed on whom wealth rolls in like a flood. In fine, ask the thousands whom you see busy around you, what is the meaning of all their bustle and industry, their rising early and sitting up late, their traversing of sea and land, their relinquishment of ease and comfort, and their incessant and indefatigable toil : they all aim at something *future*, and they hope to procure it by the sacrifice of a present good. *This* is their solace. *This*, in fact, is the *sum* of their actual happiness. Walk the rounds of life, and you will scarcely meet one who will not tell you that his present enjoyment consists in the hope of some distant good, and that to obtain this he is not unwilling to make frequent and great sacrifices.

This, my brethren, is the yoke of the world. None who are engaged in the pursuits of the world can lay it aside ; and it is grievous to be borne. He who sustains it toils for what must perish in the very using. He knows that, after a few short days, what has cost him so much labour and anxiety, so much self-denial, and so many sacrifices, must inevitably, like himself, be laid in the grave of forgetfulness. Not a century will elapse before his very name may never be mentioned, except by the passing traveller who reads it on his tomb.

But the Christian—for what does he toil ? For what does he take upon him the yoke of his Divine Master ? For what does he practice a self-denial,

which, it is not to be denied, is, at first, irksome to the native propensities of his heart, but which the grace of God renders more and more easy, and even delightful, and which is often actually less than that of the worldling himself? For what does the disciple of Christ bear this yoke? For an inheritance that is “incorruptible, undefiled, and that fadeth not away;” for an admittance into the mansions of everlasting rest; for an imperishable treasure; for unalloyed pleasures; for an endless state of being, in which he will mingle with the spirits of the just made perfect, in which he will be admitted to the presence of God—to the ineffable manifestations of his glory—to the sublime delights of his worship—to the solution of the mysteries of his providence—and, in fine, to an unceasing progress in knowledge, in holiness, and in happiness. What are the petty cares and anxieties, or even the deepest sorrows of life, when compared with this weight of glory? Shall the man of this world be deemed wise and prudent, because he relinquishes his present ease and quiet for the acquisition of some temporal good; and shall the christian deserve reproach, because he deems heaven itself worth some crosses and sacrifices, as he is passing to it through his short pilgrimage? Shall the man of this world continually solace himself with the prospect of what he is soon to obtain, and shall this be thought, in the eyes of others, a most sober, and rational, and manly kind of happiness; and shall the Christian not feel a far sweeter solace—shall

not his enjoyment be deemed the most rational and the most noble of all—when it is founded on the absolute promise of God, that through the tribulations of this life he shall pass to a state of complete and endless bliss?

Admitting, then, that he who sets at nought all the restraints of religion—who will not listen to the dictates of conscience—who resists every influence of the Spirit of God upon his soul—who rejects the only Saviour of sinners—who will not bear his yoke, deeming it a hard and unreasonable service;—admitting that such an one accomplishes all his purposes of ambition or of pleasure, that he enjoys this world to the full, and that his grey hairs go down to the grave with mirth and gladness;—yet *there* is an end of his bliss; for the music of pleasure never breaks the silence of the tomb; the voice of ambition never rouses its slumbering inhabitants; the charms of wealth can no longer glitter before them. The world is left behind. The body moulders in the earth, and the spirit—the immaterial, the immortal spirit—is gone—Whither? The unbeliever cannot tell: the philosopher cannot tell. A dark and gloomy cloud hangs over the unknown ocean of eternity; and it is the dread of launching into this ocean which the man of this world cannot shake from his bosom. He is surrounded with ease and pleasure and riches and honour; but his eye is continually directed to the future; and this single thought of what *may* be hereafter often embitters the moment in which he

had anticipated the greatest delight. On the contrary, the disciple of Jesus Christ, supposing him to suffer all the possible evils of life—poverty, disgrace, reproach, sickness, imprisonment, or death, and death in its most horrid forms—counts these trials nothing. He is sure they will soon be ended. The grave will be to him the door of paradise. He knows in whom he has believed. His path is now beset with thorns ; his sky is overshadowed with clouds ; the tempest is beating upon his head : but now and then his heart is gladdened while his eye catches a few beams of that sunshine which will hereafter continually cheer his course through a day of bright and eternal splendor.

Behold, my brethren, the immense difference between the man of this world and the Christian. Weigh well the comparison which has been made between them : it is a comparison not founded on a mere fiction. It is not a philosophical hypothesis which is yet to be proved. It rests on two obvious principles of common sense, which a man would not dare to reject in the ordinary concerns of life, lest he should be deemed as simple as a child, or as complete a sensualist as the very brutes who graze around him. These principles are, that it is the part of prudence not to be so much engrossed with present objects, as to be regardless of the future ; and that it is our duty to make proportionate, and in some cases therefore great, sacrifices for the attainment of distant good. —In applying these principles I have not done

justice to the Christian's cause. I have supposed it possible for the man of the world to enjoy this life to the full, and I have spoken of the disciple of Christ, as one, like his Divine Master, "despised and rejected of men, a man of sorrows and acquainted with grief;" as having every earthly comfort shorn from his side, and nothing left him but trust in God, the approbation of his own conscience, that internal peace which cometh down from the Source of all good, and that hope of heaven which is as an anchor to his soul both sure and stedfast. I might have drawn a very different picture, and a far juster one. The man of the world might have been represented as pursuing shadows which elude his grasp, as catching at splendid bubbles which immediately melt in air. Something might have been said of the wearisomeness which soon intrudes itself at the board of festivity; of the disgust which often enters the haunts of pleasure; of the satiety which is the inseparable companion of sensuality; of the toil and anxiety, the jealousies and envyings, the disappointments and defeats of ambition; of the emptiness of honour, and of the cares of wealth. On the other hand, the Christian might have been described as not called to suffer the same wretchedness as did the primitive disciple of Christ. It might have been shewn, that bound as he is, not to shrink from any evil which men may inflict upon him, on account of the cause which he has espoused—nor to refuse making any sacrifice of earthly good for the sake of that Saviour

in whom he trusts—still he is permitted (so much gentler are the dispensations of God toward his church than they have formerly been) to use this world if he do not abuse it, and even to possess its wealth and its honours, if he do but devote them to the service of God.

And is it not reasonable, then, my brethren, to put confidence in the words of Jesus Christ, when he invites us to come unto him that we may find rest unto our souls? Shall we not consent to bear his yoke without murmuring, when he so truly assures us that it is easy and his burden light? Surely, the requisitions of the Gospel, the duties and the trials of a Christian, are not well understood, or they would not so often be rejected.—It is admitted by all, that unalloyed happiness is not the lot of man. Every eye is directed to something future: every heart beats with the hope of what it may yet enjoy. The world is tried by its thousand votaries, in their thousand different paths, and all confess that it continues to impose upon them. In the mean while, life is wasting away; the roses are withering with which the man of pleasure has loved to crown himself; the honours are fading which have blushed in such thick abundance upon the son of ambition; the gold is soon to be scattered, he knows not where, that now fill the coffers of the rich man. Even the charms of philosophy and literature fade from the eye which has long feasted upon them. The dearest of all earthly good—social and domestic

love—must soon have its golden cord broken ; bosom friends must be torn asunder and family circles destroyed ; and man, stripped of all which can now afford him any delight, must—inevitably must, in a few fleeting years—descend to the tomb. Is this world, then, worth possessing, without some hope of a future ? And what hope of a future can we have except that which is founded on the revelation God has given us in the Gospel of his Son ? And when this Gospel invites us to a Saviour, whose yoke, even in this life, is comparatively easy and his burden light, how much is it the part of wisdom to bear this yoke ! Sacrifices, indeed, the Christian must make, and some of these sacrifices will cost him much. He must offer continually the sacrifice of a broken heart and of a contrite spirit at the remembrance of his sins. And this yoke at first is galling to his pride. He must sacrifice all reliance upon his own merits for acceptance with God. He must hope, by faith alone in Jesus Christ, to secure the pardon of his guilt, the renovation of his heart, and a preparation for heaven. And this yoke presses hard upon his self-righteousness. But soon these very sacrifices become delightful. Humility and Meekness and Faith, which at first, when seen through the mists of prejudice, appeared so hideous and disgusting, are found upon a nearer approach to be the daughters of Peace, and to shed around the head of him whom they attend a heaven-born calm and a serene dignity of which the sons of Pride know nothing.

His self-denial, too, every day becomes easier to the Christian. That sneer which once kindled the glow of resentment on his cheek he learns to bear with a meek and a quiet spirit, while he pities the prejudice from which it sprung. That reluctance to disclose his principles before the world, which once made him almost ashamed of his Saviour, has given place to a manly yet modest avowal of them. The world, to which, like others, he once clung with so fond a grasp, has lost much of its charms: and he cheerfully abandons it when he reflects what a better portion he has beyond the skies. Thus the yoke of Christ is not only easier than that of the world, even under circumstances the most unfavourable, so to speak, for the Christian; but this very yoke becomes easier and easier to be borne, so as to be at last not the mark of toil and servitude, but the badge of peace and triumph. May it always, my brethren, prove such to each one of us! May the Spirit of grace incline us cheerfully to sustain it in this life! And may the same Spirit, through the merits and intercession of Jesus Christ, conduct us all at length to that world of entire rest where no more sacrifices will be required of us, where no more self-denial will be necessary, but where every want of the soul will be supplied and all its wishes gratified!

DISCOURSE III.

MATTHEW Xi. 30.

For my yoke is easy, and my burden is light.

THE life of a real Christian is one of continual self-denial. He has to carry on an incessant and difficult contest within his own breast ; to subdue the native propensities of his heart ; to struggle against the force of habit ; to bring all the powers of his body and all the affections of his soul into subjection to the precepts of the Gospel ; to resist the allurements of temptation ; to withstand the seductions of pleasure, of riches, and of honour ; to watch against the wiles of Satan ; to meet, if need be, with an undaunted heroism, ridicule and reproach, infamy and death ; in fine, always to prove himself a faithful soldier of the Cross, and not to quit the field of danger, and sometimes of blood, till he come off a triumphant conqueror, through the strength of the great Captain of his salvation. How, then, demands the world, can the yoke of Christ be easy, and his burden light ? Does it cost nothing to engage in so hard a service ? Is it to find ease that you call upon us to rush

into such an unprovoked and useless contest? Is it wise to abandon our present pursuits and pleasures for so distant a good, and for one which demands so many sacrifices? Why not enjoy life while it lasts? Why sadden the few days we have to spend in this world with gloomy thoughts about the future? Why check, by the mournful restraints of Religion, the flow of delight with which we are surrounded, and which bears us so gently down the stream of life? When the storm arrives, of which we now see no prospect, we will prepare for it. When our bark launches upon that vast ocean of eternity which we believe to be far distant, we hope to be ready to encounter all its dangers. At present, we enjoy too much the cheerfulness of our sunshine, to suffer shadows of superstitious melancholy to be thrown across our path. The cup of delight which we drink is so pleasant, that we cannot permit Conscience to mingle in it her wormwood and gall.

Such, my hearers, is the language of the world when it is called upon to bear the yoke of Jesus Christ; to submit to those wholesome restraints which he imposes upon us, not only as the test of our fidelity, but as the truest sources of our real comfort in this life, and our happiness in the future. But this language of the world is false in its *principles*, and ruinous in its *consequences*.—It is founded on erroneous views of what the world promises, and what the Gospel requires; and therefore it is false in its principles. If listened to, it will afford

no substantial benefit in this life, and it must lead to a dreadful result in the future; and therefore it is ruinous in its consequences.

I attempted, in some measure, while discoursing from the words of my text, the last Sabbath, to illustrate these truths, and to shew that, on two acknowledged principles of common sense, the yoke of Christ is indeed easy, when compared with that of the world. These principles are recognized and adopted, by every man of ordinary reflection, in the daily concerns of life; and to depart from them would be considered as downright presumption and folly. They are the following: That no prudent man, who consults his own happiness, is ever so much engrossed with present objects as to be regardless of the future; and that great sacrifices ought to be made for the attainment of any valuable distant good. In applying these principles, I endeavoured to prove, that the comparison between the Christian and the man of the world is altogether in favour of the former, although he should be called to endure the greatest privations and misfortunes of life, while the latter is in possession of all its earthly pleasures. For although the worldling may revel in delight, having his most sanguine prospects realized, and his most unbounded wishes gratified; yet the constant conviction that the grave must put an end to all this gladness, and that there may be such an hereafter as the Gospel unfolds to us, in which an eternal distinction will be made between those

who receive Christ as their Saviour, and those who do not : I say, these saddening thoughts, which nothing but absolute stupidity can banish from the mind; will often intrude themselves, and spoil, as with the touch of death, the dearest delights of the man of this world. His enjoyments, too, even when he can lull all forebodings about the future, are not of the most noble kind. They relate to the gratifications of sense, to the acquisition of wealth, to the possession of glory, to the pursuits of literature, to the pleasures of taste ; and sometimes, for I would not disguise the truth, to the alleviation of wretchedness, and the diffusion of knowledge and comfort among his fellow-men. But observe, my brethren, all these objects, in themselves considered, relate only to this life : they extend not beyond the grave. And is the immaterial, the immortal spirit, which animates these frail bodies of ours—which is continually dissatisfied with the present, and always engaged about the future—which is ever following the beck of Hope toward some distant good ;—is it to find its most exalted happiness in any thing beneath the sun ? Is it to take a part in the fleeting concerns of this life, except as a mere pilgrim who is on his march to a better country ? Is it not to have its views enlarged, and its plans ennobled, and its affections elevated, and its hopes brightened, by connecting all that is here below with all that is beyond the skies ? Ought it not to be thus mindful of its eternal destiny, and to walk the rounds of life, as some heaven-descended mes-

senger, for the sake of distributing the mercies of God to the bodies of men, and his grace to their souls ; but having its eye always fixed on its celestial home, remembering that *there* alone it can find pure and perpetual bliss ? This kind of happiness, so divine in its source and so ennobling in its effects, is a stranger to the breast of the mere man of this world ; for without revelation, and the aid of that grace which it reveals, he cannot shape his conduct aright with regard to the future world. I speak with boldness:—of futurity, the philosopher and the unbeliever know nothing definite: they can only guess at what it *may* be.

Who is that infinite and incomprehensible Spirit, that occupies all space—that exists through all eternity—that wields the sceptre of universal empire—that is too omniscient ever to be eluded, too pure ever to be reconciled to sin, and too powerful ever to be mocked with impunity ? How shall we, who are sinners, (our own consciences bear testimony against us—it is in vain to resist the accusation) ; how shall we propitiate the favour of this holy Intelligence ? Shall we hope in his unbounded goodness ? Is his mercy unlimited ? Will he never inflict pain upon the souls he has created ? He is almighty ; and will he communicate all the happiness in his power ; and will it be safe, then, to trust to this his unmixed benevolence ? Ah ! *it may* be unsafe to do this. *It may* be necessary, for the wise and holy purposes of the government of God, to make distinctions between the creatures he has

formed, to separate between the righteous and the wicked, and to inflict pain upon those who depart from the strictest requisitions of his laws. *Perhaps* this may be so. *Perhaps* that Being, who sees it necessary to impose suffering upon his creatures in this life, may also afflict them in the next. How is it compatible with the notions we long to entertain of that unbounded and unmixed goodness of his, on which we hope to rely for our eternal safety, that He, whose word could make it otherwise, permits the babe to languish, to suffer the most excruciating torture, to die in its mother's arms? Why do we all endure so much pain and anxiety of body and mind? And why must we all pass through the terrific agonies of the hour of dissolution? God might have prevented all these evils: He has seen fit not to do it. It has been necessary, for the purposes of his government, to suffer pain to exist in the world. The fact is every day before our eyes. We *may*, therefore, be wretched in the future world; for it may be necessary, for the purposes of his government, that pain should exist *there* also.

On these momentous points, so interesting to every man who aspires to immortality, who learns by a little experience the vanity of the world, and who pants for some unknown good to satisfy the desires of his soul; on these points, the unbeliever must be content to remain in entire ignorance. He may doubt, if he pleases, the truth of those doctrines which afford to the Christian so much confi-

dence and hope ; but this does not help his own case. Though surrounded with all worldly delights, he must continue to want that exalted kind of happiness which consists in acting like an heir of immortality and in making this life subservient to a future state of being. In that state the Christian believes all will be adapted to fill the capacities of his spirit, freed from the shackles of the body and the dominion of sin, delivered from the ever-changing scenes of a short and uneasy life, and assimilated to the very character of that Eternal Spirit, whose essence is holiness and happiness. Let the yoke of Christ, then, be ever so heavy, it is light when compared with that of the world : for amid all his troubles and disappointments, the Christian has within his breast a principle of hope, with regard to his future destiny, which, if he suffer it not to be weakened by the temptations that surround him, or by the remaining corruption of his own heart, bears him up triumphantly through all the trials he has to encounter, and animates him continually with the prospect of that crown of glory which he is soon to obtain.

From all that has been said in this and the former discourse, I cannot but think it has been made evident, that the words of our Saviour, contained in the text, when properly understood and applied, are worthy of our entire belief and acceptance ; and that it is not only our bounden duty, but our highest privilege, to resort unto him, and find rest unto our souls. He promises us the most unspeak-

able advantages, if we will truly repent of all our offences against God, and rely, with an unshaken faith, on his merits alone, for pardon and peace. He offers to us the absolute remission of all our sins ; the influences of the Holy Spirit of truth and grace to enlighten our minds and purify our hearts ; a deliverance from their remaining corrupt propensities ; a protection against the temptations of the world ; a security from the seduction of its smiles ; a victory over its frowns ; a support under its trials ; a serenity amidst its injuries ; a cheerfulness during its disappointments ; and a temperate use of all its innocent enjoyments. He offers us the calm of a quiet conscience, and a peace of mind that passeth understanding ; nay, in his gift is the most sublime delight to which a created intelligence can dare to aspire—communion with God himself : for, much as the sceptic may doubt it, there is sometimes shed over the soul of the true disciple of Jesus Christ such a lively conception of the presence and love of God, such an admiration of his excellence, such a resignation to his will, such a gratitude for his goodness, and such an anticipation of being soon admitted to the ineffable display of his glory, that the soul almost forgets that it is inhabiting its tabernacle of clay, and seems already to have taken its flight to paradise. My brethren, I speak not the language of a wild enthusiasm, but that of sober Christian philosophy. I state a fact, which, like all other facts, is liable to have the force of its evidence weakened by the intemperate

zeal of fanaticism, or by the incoherent ravings of mysticism, or by the cunning pretensions of hypocrisy, or even by the misguided ardour of an honest though mistaken ignorance ; but yet a fact, the truth of which is attested by thousands of sober and discreet men—men of philosophy, of science, of literature, of political sagacity and of military wisdom—men whose testimony on every other subject would be received without the least scruple or hesitation.

I say, then, this very influence of the Spirit of God is offered to all who resort unto Jesus Christ, in order to purify and to elevate their affections, and to shed serenity on the soul. He offers also to all who trust in him, to stand by them with the succours of his grace, in an hour which has appalled the stoutest hearts—an hour when the strongest arm is palsied, and the proudest eye droops—an hour in which the visions of worldly glory sink into eternal darkness, the charms of pleasure vanish into nothingness, the delights of wealth and the acquisitions of industry crumble into insignificance around their very possessor—an hour in which even the kindest offices of friendship, and the sweetest solaces of domestic love, are unavailing—an hour in which the spirit trembles on the verge of an unknown existence, and in which its hopes and fears, abandoning the petty concerns which have so long agitated them, become absorbed in the momentous realities of its approaching condition. Then is the moment to compare the yoke of Christ with that

of the world, and to say whether it is not worth some sacrifices to obtain a victory over the king of terrors, and to have the beams of a divine serenity illuminating the darkness of the valley of the shadow of death.

Shall I carry this comparison any farther? Shall I lead you to watch the last look, and to catch the last accents, of the unbeliever? His brow, perhaps, still preserves its firmness, and his voice its composure: he has summoned up all the resources of his philosophy, and he is ready to die with gaiety and an heroic pride. Not a sigh escapes him, no self reproach for any action of his past life, no apprehension of the future state upon which he is just entering. But in spite of all this, occasional doubts flit across his mind, and he can find nothing certain on which to establish an unshaken confidence in the approbation of that awful Being before whom he is soon to appear. No visions of hope pass before his eyes, and at the best he has to confess that he is about to launch upon an ocean which is shrouded in the deepest obscurity and darkness.—But there are few who reach this elevation of stoical apathy. Thousands there are, who though bold in scepticism in the days of health and pleasure, have shrunk from the trial of the last hour, and have spent its fleeting moments in bemoaning the rashness that has led them to meet it unprepared. But the instance cannot be produced, in which the true disciple of Jesus Christ, when brought to the test of *his* dying hour, has ever abandoned the principles of the

Gospel, or exchanged the hope of religion for any other.

Shall I carry this comparison still farther? Shall I venture to lift the veil which separates eternity from our view? No. It is enough for my present purpose to have contrasted the yoke of Jesus Christ with that of the world, in reference to this life alone. I will not enter upon the awful subject of the future destiny of the righteous and the wicked. Revelation discloses enough, however, upon this topic, to excite our liveliest hopes and fears. Christ has declared in such explicit terms, what will be the fate of those who reject him, that it is sufficient to read what he has spoken, without endeavouring to enhance its momentous import by any images of terror. Let His declarations, to which we must give an important and surely alarming significance or else suppose that he used words without a meaning—let his declarations be soberly regarded, and in their light let his yoke be compared with that of the world. I need not say which will be deemed, by the judgment of prudence, the easiest to be borne. In prosperity, then, or in adversity, in sickness or in health, in life or in death, with regard to time or eternity, the world deserves to be held low in our estimation, when compared to the service of Jesus Christ; and the yoke which he calls upon us to sustain ought to be deemed easy, and his burden light. Let those who profess to believe his doctrines, and to tread in his steps, be mindful of these truths. Let them cultivate the liveliest

affections of gratitude to that Saviour who has redeemed them from the thralldom of the world ; and let them bear the yoke which he may see fit to impose upon them without a murmur or a complaint. Let them be careful, too, not to be again “ entangled with the yoke of bondage ;” nor to suffer that world to gain the ascendancy over them which they are bound to conquer, with all its trials and temptations, by faith in him who himself gained over it a complete victory. Let those, too, who have suffered their affections to be engrossed with the cares and business, the pursuits and pleasures of this life, be induced to ponder for a moment on the imprudence of their choice. Let them try their rejection of Jesus Christ, and their dislike to his service, by the same principles of prudence which guide their daily concerns. Let them be careful to inquire how wise or how safe it is to procrastinate their preparation for eternity, because it is at a little distance ; to be absorbed in pursuits which the grave must end forever ; and to decline placing an entire confidence in Jesus Christ, as the only Saviour of men, because the repentance and faith which he demands are irksome duties, and his service is attended with many and great sacrifices. In such momentous concerns, may the Spirit of Truth so enlighten our minds and affect our hearts, that our choice may be the choice of wisdom ; and that, after having meekly borne the yoke of Christ through the wilderness of this world, we may be admitted to the Canaan of eternal rest ! *Amen.*

DISCOURSE IV.

I CORINTHIANS xi. 29.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

THIS solemn warning was originally addressed to the church at Corinth. The members of that church had fallen into many gross errors and sins. Beguiled by false teachers, they perverted, and in some cases almost denied, several plain and important doctrines of the Cross. Seduced by the example of many in this rich, populous, and very corrupt city, they were guilty of conduct unworthy, in the last degree, of those who professed to be the disciples of Jesus Christ. This dreadful degeneracy discovered itself even in their religious exercises; and at the most solemn of all these exercises—at one which, from its very nature, was calculated to inspire them with reverence and awe, with purity and peace, with kindness and charity—a scene was often exhibited of discord, intemperance, and confusion. Seated round the very table of the Lord, holding in their hands the mystical symbols of his

body broken and his blood shed for their sins, professing their attachment to his cause, and invoking his protection and blessing, they shuddered not at the grossest profanation of this sublime and sacred ordinance. Their guilt called down upon them the anger of God ; who withdrew from them the sanctifying influences of his Holy Spirit, and left them, at least for a season, in a state of awful and dangerous declension. But a more open and visible mark of his displeasure, was exhibited in the infliction upon them of severe temporal calamity. A languishing disease threw many of them on the couch of suffering ; and not a few were called, by death, to appear before the judgment-seat of Heaven.

How deplorable was their condition ! Sinning against God with a high hand, and suffering his severest rebuke ! Well might Paul tremble for their spiritual welfare : well might he summon up all the energy of his soul, and all the ardour of his affection, to reclaim and reform them : well might he urge them, by the terrors of the Lord, to repent and live ; and considering, as not the least of their crimes, their dreadful profanation of the Lord's Supper, well might he say, in the strong language of the text, " For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

This solemn warning, my brethren, which seems to have had a very salutary effect upon the Corinthian Christians, is of no less force and use in all the ages

of the church. Let us then endeavour so to understand its true import, and so to apply it to our own consciences, that, under the blessing of God, it may awaken within us a spirit of serious self-examination, of sincere penitence for sin, and of purer holiness, that thus we may be prepared for all the duties and services which we owe to our Divine Master. For this purpose let us consider, first the nature of the offence against which the text cautions us—"he that eateth and drinketh unworthily;" and, secondly, the awful consequences of this offence—"eateth and drinketh damnation to himself."

I. If, in the first place, we consider what it is to partake of the Lord's Supper unworthily, it may be proper very briefly to mention some of those imperfections or sins, under which a person may labour, and yet not be disqualified for a participation of the Lord's Supper.

First, then, Occasional doubts and fears with regard to one's spiritual state are not inconsistent with a worthy approach to the table of the Lord. I will not say, that such doubts and fears do not always result from the wickedness of the human heart; from a neglect of those means which God has put within the reach of all, for the confirmation of their faith and the establishment of an unwavering hope. They who seldom look into the Oracles of Truth, and who are seldom found in the closet of prayer, must expect to become the prey of the tempter, and to have their breasts often

harassed with doubt, or sometimes tortured with despair. There is certainly great guilt attached to such a state. It calls for the sighs and tears of penitence ; for the fervent supplication, at the Throne of Grace, of a broken and contrite heart ; for new and vigorous attempts after an unclouded assurance of being truly born of God ; but, if accompanied with this penitence and prayer and resolution, it does not exclude from the table of the Lord. Otherwise, how many weak souls must be deprived of their spiritual nourishment ; nay, how many eminent saints, in their seasons of darkness, must be cut off from the enjoyment of an ordinance which is often made the means, under God, of dispelling the gloom of spiritual despondency, and of shedding upon the Christian's path a light, which, beaming upon him from Heaven, shews him, that thither his footsteps, though of late so faint and weary, are still tending !

Secondly, Imperfect views of the doctrines of religion are not inconsistent with a worthy participation of the Lord's Supper. At the commencement of the third chapter of this very Epistle from which our text is taken, Saint Paul, addressing the Corinthians, says ; “ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat ; for hitherto ye were not able to bear it, neither yet now are ye able.” The Corinthian converts, then, had not advanced beyond the first principles of the oracles of God : yet, although

thus ignorant, they were reckoned among the saints, and enjoyed communion with the church of God. It is not their ignorance, therefore, which the Apostle makes the ground of his complaint against them, and of the warning contained in the text ; but their sinning against God, by the neglect or abuse of the light, however small, already in their possession. Ignorance, however, if it result from the neglect of those means of instruction which God has afforded us, is most highly criminal ; and, if obstinately persisted in, without repentance and without reformation, renders a man, without doubt, an unworthy partaker of the Supper of the Lord.

Thirdly, Remains of sin in the heart are not inconsistent with a worthy approach to the Lord's table. On this head, few words are necessary, if we recal to mind the language of the beloved disciple :—" If we say, that we have no sin, we deceive ourselves, and the truth is not in us ;"—words approved by the confession of every Christian in this life, however great may be the degree of his attainment in holiness. Perfection lies not on this side the grave. The best men have many internal corruptions to struggle with, from which nothing but death will free them : and how many of those corruptions may lurk in the heart which has been touched by Divine Grace, it is impossible for man to determine. The remains of sin, therefore, in the breast of him who sincerely grieves for its past influence, and faithfully prays and strives against its future dominion over him, are no obstacle to his worthily partaking of the Lord's Supper.

I proceed now to consider, more directly, in what an unworthy participation of the Lord's Supper consists.

First, It consists in using this ordinance with an entire ignorance of its proper spirit and meaning. Its grand design is to recal to our remembrance the sufferings, and death of our Saviour, as a propitiatory sacrifice for the sins of the world. The bread broken, and the wine poured out, are symbols very significant of his body broken, and his blood shed, for our redemption from the curse of the law. Indeed, the celebration of this ordinance speaks a language most impressive and affecting—a language which ought to confound and overwhelm those who deny the doctrine of the propitiatory atonement of Christ, and who rely upon their own merits for acceptance with God. What shall we say to declarations like the following? “Christ our Passover is sacrificed for us”—“Christ hath loved us, and given himself for us, an offering and a sacrifice to God, for a sweet smelling savour”—“He died for our sins”—“In whom we have redemption, through his blood, the forgiveness of sins”—“The blood of Christ cleanseth us from all sin.” Thus speaks the church, whenever in faith she draws nigh to the table of her Lord. And what, on the other hand, says her spiritual Head? “Take, eat; this is my body, which is broken for you. This do in remembrance of me. This is my blood of the New Testament, which is shed for you and for many for the remission of sins. Drink ye all of it.

This do ye, as oft as ye drink it, in remembrance of me."

With such plain declarations sounding in his ears, he who can approach and receive the testimonials of our Saviour's dying love, entirely ignorant of their true spirit and meaning, or, as is sometimes the case, wilfully perverting them—such an one, I say, assuredly eateth and drinketh unworthily, not discerning the Lord's body.

Secondly, He also eateth and drinketh unworthily, who approaches this sacred ordinance with an impenitent or unforgiving spirit. The very celebration of this ordinance is a confession of sin: for it shews forth the Lord's death; and all who engage in it do by their conduct declare, that their past transgressions have exposed them to the just displeasure of God, and that in Christ alone they have "redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Now, what can be thought of the piety, nay, even of the sincerity, of that man who dares to make this confession of his guilt, and yet repents not of all his transgressions? He touches with his unhallowed hand the sacred symbols of the Lord's death; he receives them into his polluted lips; he makes an outward show of sorrow and contrition of heart for all his past offences; yet, he cherishes in his breast some secret and easily besetting sin; makes a compromise with the inward compunctions of conscience, or entirely silences them; and raises not even a sigh to God for deliverance from this

miserable and dangerous bondage. As he repents not of his own trespasses, neither does he forgive those of his fellow-men. He indulges some lurking hatred—some coldness towards a friend, or some enmity to a rival—while he professes to cast himself upon the mere mercy of God, through Jesus Christ. What impiety ! what insincerity ! Surely such an one eateth and drinketh unworthily, not discerning the Lord's body.

Thirdly, he also eateth and drinketh unworthily, who approaches this ordinance without a cordial faith in Christ. If this ordinance significantly shadows forth the sufferings and death of Christ ; if the great Master of assemblies invites all to this feast of love with the solemn declaration, “ This is my body, which is broken for you—This is my blood, which is shed for you and for many, for the remission of sins ;” if those who surround the table of their dying Lord do, by this act, publicly and solemnly profess themselves to be his disciples ; if they thus express their entire reliance upon his merits alone for acceptance with God ; if they thus renew their covenant with the Great Head of the church, and pledge themselves more faithfully in future to espouse his cause, and obey his precepts : if such be the true import of this sacred transaction, then who can take a part in it without a cordial faith in Jesus Christ, and yet be guiltless ? Who that cherishes not some humble hope of his acceptance in the beloved, although this hope may be clouded with occasional doubts and fears ; who

that relies at all on his own merits, for the pardoning mercy of God, and trusts not, entirely and without reserve, to the all-sufficient righteousness of Christ ; who that cannot say with some good degree of sincerity, " Lord, in thee I believe, help thou mine unbelief : " who that is thus faithless can eat the Gospel passover, and not be guilty of the body and blood of the Lord ?

II. Having thus attempted to ascertain the nature of the offence against which we are cautioned in the text, let us, in the second place, consider what will be the awful consequence of this offence : " For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself."

Here it is necessary to observe, that the word in the original Greek, which our translators have rendered " damnation," does not in itself convey the idea of future and eternal punishment. It means *punishment* simply, or some judgment of God inflicted upon an offender, leaving it still indeterminate, whether the punishment is to take place in this life or in the next. The true import of this word, then, must always be determined by attending to the circumstances under which it is used. And what were the circumstances under which Paul addressed the Corinthian Christians ? They had most grossly profaned the celebration of the Lord's Supper. Their wickedness had drawn down upon them the judgments of God. He had taken from them the influences of his sanctifying Spirit. He

had afflicted them with disease and death. This was the damnation, or punishment, which they were actually suffering, when Paul wrote to them. He wished to shew them the connexion between the punishment and their guilt, and to make them tremble lest a perseverance in wickedness should expose them to the more severe and awful rebukes of Heaven. Hence he writes—"For he that eateth and drinketh unworthily, eateth and drinketh damnation (or punishment) to himself, not discerning the Lord's body. For this cause, many are weak and sickly among you, and many sleep" (or die). As if he had said—"Your guilt, O Corinthians ! in the profanation of the Lord's Supper, is the cause of your suffering. Be persuaded, by the terrors of the Lord, to return unto him with sincere and hearty repentance, lest he chastise you with more terrible temporal judgments ; lest he withdraw from you, for ever, the restraint of his grace, and thus abandon you to the necessary and just consequences of your guilt, eternal and irremediable destruction."

From all this we may gather, that an unworthy participation of the Lord's Supper does not, like the unpardonable sin against the Holy Ghost, inevitably expose men to eternal perdition. If speedily and sincerely repented of—if washed out by the application of faith at the Throne of Grace, through the atoning blood of Christ—it will be forgiven. Still it is a crime of the deepest dye ; and he who commits it will call down upon himself the anger

of an offended God. Such was its character and consequences among the Corinthian Christians, and such they will always be. He that eateth and drinketh unworthily at the Lord's Supper, and persisteth in his guilt, may not, perhaps, suffer any immediate temporal calamity. He may be "in great power, spreading himself like a green bay tree," and flourishing in the sunshine of worldly prosperity. But his punishment is not the less awful, because it is hid from the human eye. He is imitating him who supped with his Lord, and then treacherously betrayed him. He is hardening his own heart by the vilest insincerity. He is destroying the efficacy upon his soul of one of the most instructive, and soothing, and animating ordinances of religion. He is virtually denying Christ, while he professes to serve him ; and by thus crucifying the Son of God afresh, and putting him to an open shame, he is in constant hazard of falling into that state from which it is impossible to be renewed again unto repentance.

Thus it appears that an unworthy participation of the Lord's Supper, if it do not at first expose men to inevitable and eternal perdition, will, if persisted in, hasten on, and be finally followed by, this awful consequence. Our text, therefore, although it ought not, when rightly understood, to fill the weak and timid, yet believing, disciple of Christ, with needless scruple and alarm, still, on the other hand, holds forth a most solemn warning to the hypocritical professor of religion ; and to that Christian,

also, who so far declines from the service of his Divine Master, as to approach the memorials of his dying love with an ignorance of their proper and important meaning, with sin that is not repented of, with an unforgiving spirit, or with a self-righteous and unbelieving heart.

Lest this should be our unhappy case, it becomes us, my brethren, to institute a strict inquiry into the state of our own souls, and to implore Almighty God, that he would "search us, and know our hearts;" that he would "try us, and know our thoughts, and see if there be any wicked way in us, and lead us in the way everlasting." It becomes us ever to bear in mind the solemn warning of our text; to remember the awful declension and suffering condition of the Corinthian Christians; and to fear lest we "fall after the same example of unbelief." "God is just who taketh vengeance." He hath said unto the wicked, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" He hath said that the "hope of the hypocrite....shall be cut off," and that his trust shall be "a spider's web." Let us, then, examine ourselves, lest, eating and drinking unworthily, we become "guilty of the body and blood of the Lord." Are we ignorant of, or do we pervert, the true spirit and meaning of the Lord's Supper? Do we approach this sacred ordinance with an impenitent or unforgiving spirit? Do

we receive the testimonials of our Saviour's dying love, without a cordial faith in him, and an entire reliance upon his merits alone, for acceptance with God?—These are questions which conscience alone can answer. If its testimony be against us, it behoves us to “remember from whence we are fallen, and to repent; to turn unto the Lord with all the heart, with fasting, and with weeping, and with mourning; and to supplicate the aids of his grace, that we may be delivered from the condemnation of such as profane his holy ordinances.

If, on the other hand, the testimony of our conscience is, that “in simplicity and godly sincerity; with some humble hope of having been renewed in the temper of our minds; with some spiritual understanding of what is signified by the symbols of the Lord's Supper, we desire to approach its affecting solemnities as an expression of attachment to their Author, and of entire reliance on his merits; then let us feel encouragement and consolation. We may have occasional doubts and fears: our views of the doctrines of religion may be imperfect: we may discover remains of sin in our hearts; but these alone are not obstacles in the way of a worthy participation of the Lord's Supper. They prove, indeed, our lukewarmness and our guilt; they call for sincere and hearty repentance; they should teach us to be humble before God. But if thus penitent and humble, we need not hesitate to celebrate the dying love of Him who is the

Friend of the lowly and the contrite, and of whom it is said, for our comfort and encouragement, that "a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."

DISCOURSE V.

MATTHEW iii. 8.

Bring forth, therefore, fruits meet for repentance.

THE Pharisees and Sadducees were sects of eminent distinction among the Jews. They occupied the highest civil and religious offices, and were venerated by the common people for the supposed sanctity of their lives. By a strict observance of all the outward forms and ceremonies of religion; by a zealous defence of some idle traditions; by a perpetual warfare about speculative and erroneous doctrines, they would fain appear to be of all men the most holy. But very many of them, we have reason to think, were mere hypocrites. Nor will this judgment appear to be rash or uncharitable, if we only call to mind the severe rebukes which they so often received from our Saviour. He saw through their false disguises, and charged them, notwithstanding their ostentatious display of the most exalted virtue, with being full of all manner of wickedness. The Forerunner of Christ, too, treated them with no more lenity. When he came preaching in the wilderness

of Judea, saying, "Repent, for the kingdom of heaven is at hand, there went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers ! who hath warned you to flee from the wrath to come ? Bring forth, therefore, fruits meet for repentance." As if he had said, "So vile and corrupt do I know most of your sects to be ; so inflated with pride and self-righteousness ; so dependant upon your own superior holiness for acceptance with God, that I am filled with astonishment to see you come to my baptism. For I preach the doctrine of repentance, and they who become my disciples are not backward to confess their sins with the deepest sorrow and contrition of heart. What voice has roused you from the slumber of death, and filled you with anxiety to escape the just vengeance of God ? But if your penitence is indeed sincere, let it be marked as such by its inseparable attendant, a thorough and permanent reformation." "Bring forth, therefore, fruits meet for repentance."

Our text, my brethren, thus explained, enforces upon our most serious attention this important truth, that no repentance can be genuine without a radical reformation of heart and life.

In endeavouring to unfold the meaning of this doctrine, let us consider, first, the reasons on which

it is founded ; and, secondly, the nature of that reformation which it inculcates.

I. We are to consider the reasons on which the doctrine is founded, that no repentance can be genuine, without a radical reformation of heart and life. These reasons will be very evident, if we attend but a little to those causes which, under the influence of the Spirit of God, produce repentance in the heart of the sinner.

1. Repentance is in part founded on a deep conviction of the justice of the law of God, and of the awful nature of its penalty.—It was said by the venerable Dr. Watts, than whom scarcely any servant of Christ has been favoured with a more deep insight into the Christian character, that, with the exception of one or two instances, all the cases of genuine repentance which had happened within the sphere of his ministry were to be traced to the fear of future punishment. And, without doubt, this is more generally the fact than is apt to be imagined. The Gospel is a system of motives adapted to our hopes and our fears : and “ what God hath joined together, let not man put asunder.” Our Supreme Lawgiver has seen fit to disclose to us the tremendous penalty of his violated law ; and he urges us by all the horrors of its awful execution to flee from the wrath to come. The terrors of the Lord persuade men. The sinner is alarmed at his danger. He sees that the law which he has broken is holy, and just, and good. He trembles with fearful despon-

dency at the view of his past transgressions. He acknowledges, that if judgment should be laid to the line, and righteousness to the plummet, he could not stand before the offended Majesty of Heaven. He sorrows for his past guilt in view of the dreadful doom to which it has exposed him. And thus his repentance is in part founded on a deep conviction of the justice of the law of God, and of the awful nature of its penalty. But this law never abates its requirements. What it has exacted it still exacts—perfect obedience. The Gospel hath not made it void. Having brought the sinner to contrition, it still continues to be the rule of his conduct. And if so, he can feel no genuine repentance for having violated the law of God, unless he acknowledge and obey its authority with regard to his future life ; unless he commence and prosecute the work of a thorough and permanent reformation.

2. Repentance is in part founded upon a deep conviction of the purity of the law of God.—The purity of this law is to be distinguished from its justice. The latter threatens a penalty which addresses itself to our fears : the former holds forth the rule of right conduct, and claims the assent of our conscience. The one makes us tremble for our future safety : the other distresses us with a view of our present guilt. Hence it is, that the awakened sinner, before he can be truly penitent, must always be found abhorring himself for his past transgressions ; not simply because they have exposed him to future punishment, but because they have been

committed in violation of a law which forms a most holy rule of conduct ; prescribing nothing base, nothing degrading, but all that is honest, and just, and pure, and lovely, and of good report. How does he grieve for the past debasement of his moral character ! How is he filled with deep and penitential sorrow, when he reflects, that, instead of rising to the noble dignity of a virtuous being, he has wallowed in the grossness of sensuality, or been devoted to the sordid pursuit of uncertain riches, or been fascinated with the empty applauses of an erring and deceitful world ! An obedience to the pure law of God would have saved him from this moral degradation, and from the present sharp rebuke of his wounded conscience. But this same law is still his only rule of conduct. A conformity to its precepts is still necessary to form his moral character, and to satisfy the demands of his conscience. And if so, he can surely feel no genuine repentance for having violated this law of God, unless he acknowledge and obey its authority with regard to his future life ; unless he commence and prosecute the work of a thorough and permanent reformation.

3. Repentance is in part founded upon a deep conviction of the unhappy consequences of sin.—I do not here refer to the effect of sin upon the sinner's individual happiness ; that has been already considered ; but to its effect upon the happiness of others. He who is truly penitent, at the recollection of his past transgressions, will soon cease to think only of the injury which they have done to

his own safety and peace. His keenest pang of sorrow will arise from the remembrance of the evils which others may have suffered, either from his neglect of duty towards them or from the unhappy influence of his bad example. In all the various relations of life—whether Providence may have raised him to stations of public honour and trust, or limited his sphere of action within the domestic and social circle—he will have reason to lament the ten thousand opportunities he has neglected of doing good to those around him ; of soothing their distresses ; of relieving their wants ; of enlightening their minds ; of reclaiming them from sin ; of urging them to attend to the concerns of their immortal souls, and of supplicating the Throne of Grace in their behalf. Nay, what is worse, he may have mocked at every thing sober and serious ; he may have laughed away the first religious impressions from the breast of some friend or acquaintance ; he may have delighted to tread the forbidden paths of sensuality and sin, and may have seduced, by his base example, the innocent and unwary to destruction. Thus, either by gross neglect on the one hand, or by direct influence on the other, he may have shut out some miserable soul from heaven, and may have plunged it into irremediable woe. And, if really penitent, his heart will bleed at the remembrance of these consequences of his guilt. He will begin to realize the true and awful nature of sin. He will see that, if permitted to have an unchecked sway, it would soon blot out

all that is fair and lovely and cheering from creation, and envelop it in one eternal midnight of wretchedness and despair. So far, therefore, as he may have contributed to this horrid predominance of sin, even within the narrow circle in which he has moved, so far he sees reason for the deepest repentance. But if such be the character of his past, such also will be that of his future, guilt ; for sin will ever be opposed to real happiness. He, therefore, can surely feel no genuine repentance for the consequences of his past guilt, who does not labour to become entirely free from the dominion of sin in future—who does not commence and prosecute the work of a thorough and permanent reformation.

4. Repentance is principally founded upon a deep conviction of past ingratitude toward God. This cause of repentance swallows up all the rest ; or rather, they all terminate in this. For God is the Author of that law which denounces eternal death against the transgressor, and to the just penalty of which the penitent sinner has long been exposed ; and yet the arm of Divine Justice has not fallen upon his guilty head. God is the Author of that law, by the disobedience of which the penitent sinner hath so degraded his moral character, and roused to its keenest rebuke a wounded and angry conscience ; and yet Divine Grace has all the while been offering, and still offers, its pure and holy influence to remove all sin from the heart, and to adorn it with every Christian virtue. God is the Author of all those relations of life in which the pen-

itent sinner hath so grossly neglected his duty, and done dreadful, perhaps irreparable, injury to the best interests of his fellow-men ; and yet Divine Goodness has continued to sustain him in life, and even to crown that life with loving-kindness and with tender mercies. He has had food to eat, and raiment to put on. He has enjoyed the comforts and conveniences, perhaps the refinements and luxuries, of civilized society. He has reposed beneath his own vine, with none to molest or make him afraid. And what is far beyond all these mercies—crowning them all, ennobling them all, giving importance to them all—he has been permitted to hear the glad news of Salvation through Jesus Christ, and has had continually placed before him the means of grace and the hope of glory. These good and perfect gifts have all flowed upon him from one Source—from that Being who is merciful, and kind, and long-suffering even to the ungrateful and rebellious. His past transgressions, therefore, take their deepest dye from the reflection that they have been committed against God ; and the true penitent is ready to exclaim, with the contrite monarch of Israel, “ Against thee, thee only, have I sinned, and done this evil in thy sight.” But this goodness of God, which thus lays the foundation of genuine repentance, still continues to bless the penitent sinner. Does he mourn for his past ingratitude ? Has the goodness of God led him to repentance ? The same goodness still demands the most loyal homage of his heart, and calls for unceasing ex-

pressions of grateful obedience. He, therefore, can surely feel no genuine repentance for his past ingratitude toward God, who does not endeavour to love him more and serve him better in future—who does not commence and prosecute the work of a thorough and permanent reformation.

Thus you see, my brethren, how all the causes which tend to produce genuine repentance must, with the force of necessity, lead to a radical reformation of heart and life. These are as indissolubly connected as the fountain, and the streams which it pours forth; as the tree, and the fruit which it bears. Trust not, then, to any outward expression of humiliation and penitence before God, as the test of your sincerity. Count not the sighs, and tears, and groans, which may have attended your more secret prostration of soul, before the offended Majesty of Heaven. Rely not on these for proof of the genuineness of your repentance. Rather scrutinize your present purposes and motives of action: examine the real character of your daily conduct and conversation: and thus learn whether you are truly penitent, by ascertaining whether you do indeed bring forth fruits meet for repentance.

II. And that we may all the better practice this important duty of self-examination, let us consider, as was proposed in the second place, the nature of that reformation which the doctrine of our text inculcates. This reformation will be radical, and it will be permanent.

1. It will be radical.—It will lay the axe to the root of the sinner's past transgressions. It will purify the fountain whence all his wickedness has flowed. It will reach the heart, penetrating its most hidden recesses, and hallowing its most secret affections. There is, my brethren, a mere external reformation of conduct, which often takes place in those who are alarmed at the consequences of sin. The fact is, their repentance is not allied to a humble reliance on the merits of Jesus Christ for acceptance with God ; but to a dependence on their own future obedience. Self-righteousness is the foundation of their apparent reformation. And in what does their reformation consist ? In abstaining from gross and palpable immoralities of conduct ; in preserving a decent and sober external deportment ; in attending to the outward forms and ceremonies of religion. Of that internal purity of heart which consists in bringing, or at least attempting to reduce, the most retired thoughts, the most secret motives of conduct, into subjection to the law of God, which requires that we should do all things for his glory ;—of a radical reformation like this, the false penitent knows nothing. Let us then, my hearers, be careful to see, whether the reformation which our repentance produces is commensurate with the extent of our past transgressions. Does it aim to rectify all the disorders of our souls ? Does it make no compromise with any secret or easily besetting sin ? Does it strive to slay all the remaining enmity which exists in the carnal mind against God ?

Does it seek to remove all that sluggish lukewarmness of soul which damps the ardour of devotion, and chills the seraphic glow of communion with God ? Does it labour to eradicate from the breast all that grovelling and undue attachment to this world, to its honours, its wealth, its business, or its pleasures, which is the reproach and disgrace of too many who are called Christians ; which is so great a stumbling-block in the way of unbelievers ; which strengthens the cause of mammon, while it weakens that of Christ ; which sullies the lustre of Christian example, palsies the arm of Christian exertion, keeps the church of God in its infancy, and, with cruel and cold-hearted delay, retards the arrival of its bright, millennial glory ? Yes, my Christian brethren, I would fain press it upon our consciences to say, whether our contrition for our past cold and sluggish indolence in the cause of God be indeed sincere. Does it lead to a thorough reformation ; to active and zealous industry in his service ; to a holy contempt of the vanities of this life ; to frequent aspirations of soul for the purity and happiness of the heavenly state ? And with this zeal for the Lord of Hosts, with this elevation of mind above the world, do we make it our daily business, in some way or other, to add our humble efforts, a portion of our time, or talents, or conversation, or influence, or wealth—to the great mass of noble exertion which Christians, in our own and other countries, are making for the building up of the Redeemer's kingdom upon the earth ?

2. In the second place, Is this spirit of reformation not only radical but permanent?—Does it warm and animate our path toward heaven with a bright and constant ray ; or does it cast over it at distant intervals, a sickly and flickering light, just serving to render the darkness of our spiritual state visible ? To speak without a figure, is the struggle against sin habitual ? Is the aim at perfection unremitting ? Is the often recurring temptation watchfully resisted ; the secret and easily besetting sin constantly and manfully struggled with ? Above all, is the Source of all genuine repentance, of all thorough and permanent reformation—the Holy Spirit of God—sought for by frequent and importunate supplication at the Throne of Grace ; that while we are working out our salvation with fear and trembling, God would be pleased, by his energy, to work in us both to will and to do of his good pleasure ? With such inquiries, my brethren, let us try the sincerity of our penitence ; not relying too much for consolation on any past or present sorrow for our guilt ; not building our hopes of heaven upon mere frames and feelings of mind ; above all, not trusting to any outward observance of the forms and ceremonies of religion, but remembering what our Saviour hath said, that if we love him we shall keep his commandments ; let us look to the reformation of our hearts and lives for the best proof of our spiritual safety. And let us ever bear in mind for our consolation and

support, that if, by this patient continuance in well-doing, we seek for glory, and honour, and immortality, in due time we shall reap, if we faint not, eternal life.

DISCOURSE VI.

MATTHEW vi. 10.

Thy kingdom come. Thy will be done in earth as it is in heaven.

PRAYER is not only a reasonable, but a most delightful duty. It is the acknowledgment of our dependence on God. It is the cry of the poor and needy to Him who is the Fountain of all good and happiness. It is the overflowing of a grateful heart to the Author of all its mercies and privileges. It is the ladder which connects earth and heaven, and on which descend to the pious soul all needful communications of wisdom and grace. What Christian has not learned its efficacy, and felt its consolation? What Christian, too, has not often been ready to exclaim with Elihu of old, "Teach us what we shall say unto God; for we cannot order our speech by reason of darkness?" This difficulty it was which induced the disciples of Jesus Christ to ask him to teach them to pray, as John did his disciples. His instruction we have on record; and it exhibits to us a guide and model of devotion alike remarkable

for its comprehensiveness and simplicity. It is valuable, also, as containing an exhibition of the most prominent graces of the true disciple of Christ. For one great object of prayer is to produce those holy affections and desires which should adorn the heart that aspires to become a fit temple for the residence of the Holy Ghost. Our Saviour, therefore, teaches us to pray for those things which are most necessary to keep alive within us the temper of habitual love and obedience to God, and thus enforces the necessity of that connexion which must always be preserved between our devotions and our conduct. Alas! how prone are we to forget this truth, and to imagine, that if we perform faithfully a certain circle of what are termed religious duties, if we offer up our prayers with fervour and importunity, it is of little moment what is the character of our heart and deportment in the common concerns and transactions of life. But how great, in this respect, are our mistake and guilt? Holiness is the same, whether it glow in the devotions of the seraph, or warm the breast of him who bestows a cup of water on the humblest disciple. The spirit of prayer is the same spirit which should animate the Christian at all times. For he is commanded to "pray without ceasing;" that is, to preserve under all circumstances, a devotional frame of mind—one which will enable him, let his pursuits and business be what they may, to raise his heart upward, and to commune with his Father who is in heaven. The nature of this devotional spirit is

clearly taught us in the prayer which our Saviour gave his disciples, as the guide and model of their worship. And its essential character is sufficiently described in the words of my text :—" Thy kingdom come : Thy will be done in earth as it is in heaven." He who always prays with this spirit, and who cherishes and preserves it as the director of all his affections and conduct, has that true holiness which will fit him for the blessed society above, whose constant delight is to do the will of God. That we may improve the words of the text to the cultivation of this spirit of prayer, let us consider, first, the meaning of these petitions : " Thy kingdom come : Thy will be done in earth as it is in Heaven ;"—and, secondly, the spirit with which they should be offered.

I. We are to consider the meaning of these petitions ; " Thy kingdom come : Thy will be done in earth as it is in heaven." Although these petitions are distinct the one from the other, they have, in fact, the same import, and are directed to the accomplishment of the same object. For were the kingdom of God fully come ; that is, did it embrace and govern all men ; then would his will indeed be done in earth as it is in heaven. The latter petition, therefore, may be considered as explanatory of the former. In order, then to ascertain the meaning of both, we have only to inquire what is meant in the text by the expression, " Thy will." " Thy will be done in earth as it is in heaven."

Of the nature of God's will, as an attribute of his Divine mind, we know nothing. How far it resembles our own, and how immensely it differs from it, we must be for ever ignorant. "Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" This should lead us to be very humble and modest in all our speculations concerning God's sovereign will and pleasure; how he truly purposes every event that takes place, and yet in such a way as to leave man's free agency and accountability entirely unimpaired. We should rest satisfied with the plain and express declarations of Scripture on this subject, and make them the ground of our faith and confidence in God, without venturing to attempt its explanation by our own reason. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of his law."

But though the *nature* of God's will is thus concealed from us, we may know much of its *effects* from what his word teaches us of the great object of his will, and of the means which he uses to accomplish this object. The *object* of God's will is the display of his own glorious perfections, in order that the greatest happiness of his intelligent creatures may be promoted by leading them to admire and love this display. To accomplish this object, he has created beings capable of knowing, of loving,

and of serving Him. He has passed before them, and will yet pass, in such manifestations of himself as are calculated to exhibit his goodness in its most attractive, and his justice in its most awful forms. He has given them, as a rule of conduct, the law of holiness, and connected with the violation of this law a most dreadful penalty. It is by the obedience of this law among some of his subjects, and by others suffering the punishment which it denounces against transgressors, that his throne will be established in the heavens, his name glorified among his saints, and all who love him rendered completely and eternally happy. Why it is necessary, in order to promote God's glory, and the greatest good of his creatures, that sin and suffering should exist, we cannot fully discover. I pretend not to shorten the line of those who venture to fathom these deep and awful subjects. "Let every man be fully persuaded in his own mind." But to those whose eye can measure but a little way the boundless ocean of God's providence, and who, sensible of the darkness of their minds, exclaim with the Apostle, "O the depth and riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"—to such, one plain declaration of Scripture is more satisfactory than all the speculations of human reason. From God's word they learn that he will be glorified by the punishment of transgressors, and by those very events which are brought to pass by means of their disobedi-

ence ; that this very disobedience and punishment, however, were foreseen by him from eternity ; nay, that he permits them to exist, and sustains in being the very agency of man by which they are produced, yet in such a way as to preserve his own holiness and justice unblemished, and to render the sinner guilty and inexcusable. With this the believer is satisfied. He knows that the Judge of all the earth will do right, and he adopts the submissive language of our Saviour : “ Even so, Father ; for so it seemed good in thy sight.”

This will of God, which relates to the existence of sin and suffering, is a part of what is often termed his *secret will*. Our text, I apprehend, does not so much refer to this as to the revealed will of God. Still it may indirectly refer to it, and then the meaning of the petition would be, that with regard to the future existence of evil, either natural or moral, the believer reposes the most entire confidence in the wisdom and justice of God, praying that he would direct events according to the counsel of his most holy will, and so overrule the wickedness of man, as that good may come out of evil, and the Throne of Heaven be established by the entire overthrow of all its enemies. But to pray that sin may exist, either under a general or particular shape ; to cease to detest it as the abominable thing which God hateth, or to remit a single prayer or a single effort against it ; to do this is to act contrary to the whole tenor of Scripture. It is to suffer some speculative difficulties and theories to sway our

minds, instead of the plain and practical precepts of the Gospel.

But, as I before observed, the petitions contained in our text, refer chiefly to the revealed will of God, as contained in that law which he has given us as our rule of action. This law, as explained by our Saviour, requires that we should "love the Lord our God with our whole soul and strength and mind, and our neighbour as ourselves." This is that spirit of love and benevolence which pervades the breasts of the angels in heaven ; and we are directed to pray that it may equally control the affections and conduct of our fellow-men. That such may be the happy resemblance of earth to heaven, it is first necessary that the kingdom of God should come in all its majesty and dominion. Jesus Christ must take to himself his great power, and reign King of nations, as he now is King of saints. The heathen must be given to him for his inheritance, and the uttermost parts of the earth for his possession. All must bow to his sceptre and submit to his laws.

Alas ! how sadly different from this state of things is the present aspect of our world ! Look for a moment, my brethren, through the vast tribes of your fellow-men, of those whose pulse beats with blood like yours, whose souls are immortal like your own, and, like yours, need to be created anew in Christ Jesus. How little is our earth like heaven ! How much more does it resemble the infernal world ! We have reason to fear that multitudes of

mankind, who are now on the stage of action, instead of growing up into the fair resemblance of the spirits of just men made perfect in heaven, are contracting deeper and deeper shades of moral guilt, and becoming more and more assimilated to the terrific character of those apostate angels who are reserved in everlasting chains, under darkness, unto the judgment of the great day. The will of God, I mean his *revealed* will, is *not* done; his authority is *not* submitted to; his laws are *not* obeyed. Nor will they be obeyed until the Saviour is known, and trusted in, as the only refuge for sinners, throughout the whole habitable globe: for in no other way, and by no other influence, will man cease to be a rebel against his Maker, and learn to do his will as the angels do in Heaven.

Thus, my hearers, have I attempted to unfold the meaning of my text. It may have an indirect reference to the secret will of God. So far it requires that we should pray, with the most entire confidence in the wisdom and justice of our Heavenly Father, that he would direct and overrule all events, according to the counsel of his most holy will; that he would bring good out of evil; and, by the very opposition and wickedness of his enemies, display his most glorious perfections, and promote the eternal good of all who love him. But the petitions contained in the text refer more directly to his revealed will. In this sense, they require, in one word, that we should pray for the extension of the Redeemer's kingdom, and that all men may be

brought to the knowledge and love of the truth as it is in Jesus.

II. I proceed to consider with what spirit we should pray, "Thy kingdom come: Thy will be done in earth as it is in heaven."

First, These petitions should be offered with a spirit of love—of love to God, of love to his Son, of love to the souls of our fellow-men.—How can we desire that the will of any being should be carried into effect unless we love that being? Where a character is hateful in our view, how do we long to controul and check the purposes of him who possesses it! On the contrary, where the character is amiable, we admire to see it exhibited in all its various expressions of loveliness. We are anxious that the will of its possessor should be constantly accomplished. To pray, therefore, that the will of God may be done, is but solemn mockery and insult, unless we love God. His character, as displayed in the works of creation, of providence and redemption—combining, in its full perfection, the beauty of unbounded benevolence, the purity of entire holiness, the splendor of matchless wisdom, the might of supreme power, and the majesty of inflexible justice—must be the unceasing object of our veneration and love, if we mean to cherish the true spirit of prayer, and to worship the infinite SPIRIT in spirit and in truth.

Again; as we know it to be impossible that his will should be done in earth as it is in heaven, until

the proud and rebellious heart of man be renovated by the grace of that Spirit which his Son died to purchase, we cannot offer these petitions in sincerity without love to the Redeemer. "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God!" was the language of our Saviour, when he undertook to reconcile the world unto God by his death. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." There is then but one way of becoming holy. It is by faith in Jesus. His blood alone can purify our souls. His righteousness alone is our refuge from the wrath to come. His Spirit alone can restore to us the image of Heaven which we have lost, and make us, like the angel's above, the cheerful ministers of God's will. When we pray, therefore, that this will may be done by all the inhabitants of this lower world, great should be our affection to that Saviour who was lifted up that he might draw all men unto him; strong should be our faith in his merits, unwavering our confidence in his promises, and ardent our attachment to his cause.

Again; the same sincerity, requisite in offering up these petitions, makes it necessary that our hearts should be enlarged with love to the souls of our fellow-men. How can we present these requests at the Throne of Grace, without commiserating the hapless condition of millions who refuse to do the will of God? Could we but lift the veil which conceals eternity from our view, and look

with a single glance into that prison of despair in which those who once opposed the will of God in heaven are confined against the judgment of the great day ; could we anticipate the awful solemnities of that day, and hear the voice of the Son of man, saying, “ But those mine enemies, which would not that I should reign over them, bring hither and slay them before me ;” how should we grieve at the world lying in wickedness ! How ardently should we desire the salvation of our families, of our friends, of our neighbours, of all mankind ! And praying always that God’s will might be done in earth as it is in heaven, we should always preserve that spirit of benevolence which the Gospel enjoins. Thus devotion and charity must be kindred graces in the soul ; and he has no true love to God, no honest desire for the establishment of his dominion on earth, no sincere wish that the earth may become holy and happy like heaven, whose heart does not glow with love to the souls of his fellow-men.

Secondly, These petitions should be offered up with a spirit of submission.—Mark, my brethren, the example of Him who came into our world, not to do his own will, but the will of him that sent him. How ardent were his prayers, how unceasing were his efforts, that the will of God might be done in earth as it is in heaven ! And how submissive was he to this will, even when it inflicted on his own head the severest trials and sufferings ! You remember the garden of Gethsemane, and the agony which made our Saviour sweat drops of blood.

You remember his impassioned entreaty—"O my Father! if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt"—an entreaty thrice repeated in the anticipation of the awful scenes which were before him. He was tempted, or tried in all points, like as we are. Being a man, his human nature shrunk from the horrible agonies of the cross. Yet he bowed in meek submission to the will of his Father in heaven. "He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth."

My brethren, "be ye followers of Christ as dear children." When you pray that the will of God may be done in earth as it is in heaven, do not forget that you, *individually*, are the subjects of this will. The Almighty may for wise purposes call you to mourning, lamentation and woe, on this side the grave: he may deprive you of your dearest earthly comforts; he may blast your fondest worldly expectations; he may bring death into your families and to your very bosoms; he may touch your health with the finger of disease, and make it wither; he may send you days of trouble and nights of pain; he may command it, and your riches take to themselves wings and fly away: in one word, he may so afflict you as to leave you but one single solace—the hope of rest beyond the grave. Still if you cherish the true spirit of prayer; if you do indeed long that the will of God may be done in earth as it is in

heaven you will check every murmuring thought, and learn continually to say, "Even so, Father, for so it seemed good in thy sight."

Finally, These petitions should be offered up in a spirit of co-operation.—By this I mean, that while we pray that God's will may be done in earth as it is in heaven, our own efforts should not be wanting toward the accomplishment of this glorious object. God condescends to act through our humble instrumentality. He is building up the Redeemer's kingdom on the earth ; but how ? Not as he called the world into existence—not as he destroyed the cities of the plain—not as he parted the waters of the Red Sea, by his *simple word*—not as he saw fit to do in the first age of the church, by investing his servants with the power of working miracles—but in a way more natural, more gradual, more silent ; by the influence of Divine truth upon the hearts and conduct of men, accompanied, as it always must be, with the operation of his Holy Spirit. Now, my hearers, the dissemination of this Divine truth has God committed to our care. Much may be done to promote its salutary effect by the humblest individual. His family, his friends, his neighbourhood, his town may all reap the benefit of his exertions. Something even of his earthly substance he can contribute for the promotion of charitable and pious objects. Now and then he can cast a mite into the treasury of God, that his holy word may be sent to those who are perishing for lack of knowledge. He can lend his influence, however small, and his

example, however few may observe it, for the suppression of vice, for the promotion of good order and of good morals, and of what is worth more than these, and without which they have no stable foundation—evangelical holiness of heart. But he, to whom Providence has entrusted more talents, will have a more strict account to render. Shall he dare to pray, that God's will may be done in earth as it is in heaven, and yet make provision for the *flesh alone* to fulfil the lusts thereof? How can he cast his eye over the miseries of the human family, and learn from the light of God's word, that these miseries are the wages of sin, and that this sin will yield to no power but that of the Cross, and yet do nothing for the promotion of the Redeemer's kingdom on the earth? How can he pray that this world may become like heaven, and yet sit still, and see the powers of darkness toiling to carry on their work of devastation and woe, without so much as lifting a finger against them? What inconsistency! I had almost said, what blasphemy! The language of his lips is—"Carry on, Almighty God, the purposes of thy redeeming love; gather in thy elect; save mankind from their awful state of wretchedness and sin; proclaim the glad news of salvation to the distant corners of the earth; send forth the ministers of thy Word, and the missionaries of thy Cross; give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession." The language of his conduct is—"Excuse my remissness in thy service; leave me to

amass wealth, to feast on pleasure, to shine with distinction, and to say to my soul, ‘Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry.’” My hearers, would you avoid this dreadful inconsistency of conduct, and its most awful consequences? Then let your spirit of prayer be accompanied with a spirit of co-operation. To piety toward God, join a prudent zeal in his service. And let your industry in doing good, prove that you are indeed longing, and hoping, and praying for the *approach* of that *happy* day when the kingdom of God shall be fully come, and “his will be done in earth as it is in heaven.”

DISCOURSE VII.

JOHN i. 12.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

ALL our conceptions of a future state, and of our present relation to it, are obviously very inadequate and imperfect. For we have no direct intercourse with the invisible world ; we see it only by the eye of faith : we think of it only through the assistance of analogy : we speak of it only in language originally appropriated to the objects of time and sense.

Hence it is that the sacred Scriptures, in accommodation to our weak and limited understanding, abound so much in metaphor and allegory. The character of God himself, that awful and mysterious Being ; all his majestic works in the kingdoms of Nature, Providence, and Grace ; and all the various and important relations which he sustains to his intelligent creatures, are there expressed in terms borrowed from the present state and circumstances of our being. A judicious reference, therefore, to this state and to these circumstances often affords

the best, and sometimes the only solution of the figures of holy writ.

Believers are, in this manner, called "God's husbandry;" because the seeds of holiness originally implanted in their hearts by his hand, cherished by the dews of Divine Grace, and invigorated by the beams of the Sun of Righteousness, grow up, under this culture, into that mature perfection of beauty which they will eternally exhibit in the paradise above. Believers are called "God's building;" because, like a wise architect, he forms, and fashions, and disposes their spiritual graces into a divine symmetry and proportion, so as to render their hearts fit temples for the residence of his Holy Spirit. Believers are also called "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" all of which metaphors derive their significancy from that course of God's providence in this world which falls within the scope of human observation and experience. What a variety, and, I had almost said, redundancy, of figure is here employed to denote the relation between Christians and their God. Strong, indeed, is the tie which binds their temporal and eternal destiny to the Throne of Heaven, securing to them the perpetual guidance, protection, and friendship of Jehovah.

But our text exhibits this relation in language still more animating and affecting to the pious heart.—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;"—sons of God; of that "high

and lofty One that inhabiteth eternity;" to whom belong the "greatness and the power, and the glory and the victory, and the majesty for all that is in the heaven and in the earth is his;" sons of God; of that holy One "who is of purer eyes than to behold evil, and cannot look upon iniquity;" "in whose sight the heavens are not clean, and whose angels he chargeth with folly." Well may we exclaim with the Psalmist, "Lord, what is man that thou takest knowledge of him, or the son of man that thou makest account of him?" and with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

Let us cherish, my brethren, these salutary emotions of pious wonder and filial gratitude, while we consider what it is for man to become a son of God. In attempting to elucidate this subject, I shall notice the *past condition, the present character and privileges, and the future prospects* of such as become sons of God.

I. In the first place, as to the past condition of the sons of God; they have been removed from the family of Satan, and are no longer children of the wicked one. "In this," saith the Scripture, "the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." "He that committeth sin is of the devil."

It is indeed a melancholy and ought to be to us all an alarming truth, that they who are enemies to God by wicked works; who feel not towards him the submissive, dependent, and obedient temper of children; who refuse to receive the unspeakable gift of salvation through Jesus Christ, are sons of the great adversary of souls, “the prince of the power of the air, the spirit that worketh in the children of disobedience.” What an odious parentage is this, so much to resemble, both in disposition and conduct, the chief of apostate spirits, the grand enemy of God and of all good, as to deserve the title of his children!

Think not, my hearers, that this language savours too much of severity and invective. Even he who was the Friend of sinners, and who laid down his life for them, once said to certain of the Jews, “Ye are of your father the devil, and the lusts of your father ye will do.” “If God were your Father, ye would love me.” And if God were thy Father, fellow-sinner, thou wouldest love his Son—thou wouldest repose all thy confidence in him as thine only Saviour and thine only hope. So long as thou refusest to do this, *thou* art of *thy* father the devil, and the lusts of thy father *thou* wilt do. He, therefore, who becomes a son of God, must first cease to be a child of the wicked one.

II. When we consider, in the second place, the present character and privileges of the sons of God, we remark that they become such by being born

“not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Such is the emphatical language which Scripture employs to illustrate, by a striking metaphor, that mighty transformation of moral character effected by the Spirit of God alone, in the heart of the sinner.

It is a *birth*—that is, the commencement of a new and spiritual life—constituting a most intimate and affecting relation between the subjects of it and its Author. By it, they become his sons in a peculiar and appropriate sense: for they are made partakers of his Divine nature. They are conformed to the image of his First Born, even of him who is the brightness of the Father’s glory, and the express image of his person. They enjoy a communion with the Father and the Son, the closeness of which is described in the memorable prayer of our Saviour for his disciples: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” In the like manner it is said, “Every one that loveth, is born of God;” that is, a son of God possesses, though in a very imperfect degree, the same divine benevolence by which God himself is preeminently characterised, when he is styled “Love.” Hence, also, the peculiar force and propriety of those precepts which are given to believers on account of the resemblance between them and their Heavenly Father; “Be ye, therefore, followers of God, as dear children.” “Be ye, there-

fore, merciful, as your Father also is merciful.”—
“ Love your enemies, that ye may be the children of your Father which is in heaven.” “ Be ye, therefore, perfect, even as your Father which is in heaven is perfect.”

To be a son of God, then, is to be born of God, and to be made a partaker of the Divine nature.

2. The sons of God become such by being adopted into his own family : for although once they were “ aliens from the commonwealth of Israel, and strangers to the covenant of promise ; having no hope, and without God in the world ;” yet now they “ are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God.” They are made members of a happy community, which, even here on earth, has some foretaste of that peace, and love, and joy, which will glow with unsullied and perpetual ardour in the breasts of the general assembly and church of the first-born in heaven. They esteem one another as brethren, their hearts being knit together in love ; having *one* common Father, trusting in the *same* Saviour, espousing the *same* cause, cheered by the *same* promises, animated by the *same* hopes, and looking forward to the same mansions of eternal rest, which Christ their Elder Brother has gone before to prepare for all his followers.

3. The sons of God, on the other hand, enjoy from his bounty the choicest privileges ; his spirit bearing witness with their spirits that they are indeed his children. Nor is this done by any imme-

diate revelation of his love to them ; by any influence supernatural in such a sense as to be clearly distinguished from the operation of their own minds ; by any communication of such miraculous gifts and graces as were common in the first ages of the church ; but by infusing into the soul that deep sorrow and contrition for sin, that sincere and hearty repentance, that humble though strong reliance upon Christ, that filial and reverential love toward God, that ardent charity toward all men, and that faithful diligence in good works which afford satisfactory evidence to their possessor that he is truly a son of God.

Nor think, my brethren, that I wish to deprive you of the earnest of your inheritance, the Divine consolation of the assurance that you have passed from death unto life : for what assurance can be stronger, nay, what other can stand the test of God's word, than to discover in ourselves that holy temper and conduct which are the genuine fruits of the Spirit, which no other influence but *his* can produce, and without which all our pretensions to the title of sons of God are but as "sounding brass or a tinkling cymbal?"

4. Those, again, who become sons of God are under his peculiar guidance : "for as many as are led by the Spirit of God, *they* are the sons of God."

And how necessary, my brethren, is such a heavenly light to cheer and illuminate and direct our path through the wilderness of this world to the Canaan of eternal rest ! He who has learned, by an

acquaintance with himself, how much sin hath darkened the understanding of man, and what a moral midnight broods over all his intellectual faculties; how will he hail the “day-dawn and the day-star arising in his heart,” and rejoice that “God, who commanded the light to shine out of darkness, hath shined in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ!” And sensible of his remaining blindness and ignorance, weakness and guilt, he will still look to this Divine Instructor for all needful wisdom and grace, and continually say, with the Psalmist, “Lord teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.”

5. Further, God frees believers from the spirit of bondage, introducing them into “the glorious liberty of the sons of God;” and because they are sons, he sends forth “the Spirit of his Son into their hearts, crying, Abba, Father.” This Spirit helpeth their infirmities; and when they have aught to present at the Throne of Grace, either the tribute of filial gratitude, or their supplications for paternal support and deliverance, it maketh intercession for them, with groanings which cannot be uttered.— And soothing beyond expression, my brethren, are those aspirations of fiducial confidence which often rise to heaven from the secret sanctuary of the pious heart. When the trials of life, the assaults of the adversary, or the pangs of a wounded conscience, overwhelm the mind of the Christian with gloomy

despondency and fearful foreboding, very consoling is it to know that he has an Almighty Friend, to whom he can cry, "Abba, Father!" and say with one in like affliction, "Be merciful unto me, O God! be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

Speak, ye who best can tell; ye elder brethren of the household of the saints; ye who have almost finished your earthly pilgrimage, and whose feet just press the threshold of your wished-for home, even "that building of God, that house not made with hands, eternal in the heavens;"—say, for what you would exchange that Spirit of Adoption which has enabled you amid the many vicissitudes of life—so full, perhaps, of cares, and anxieties, and distresses—to forget all your sorrow, to raise the cry of "Abba, Father," and to find perfect peace, because your minds were stayed upon God. For what, thou aged saint! bending beneath the burden of thine infirmities; on whose memory the iron hand of Time has engraven the just complaint of the Wise Man, "Vanity of vanities, all is vanity;" whose heart hath now shut every avenue against that world from which it once derived some transitory enjoyment, because the "evil days have come, and the years drawn nigh which have no pleasure in them;" for what wouldst thou exchange that Spirit of Adoption which enables thee to lift thy trembling eye to Heaven, and to say, with a sweet assurance

of being heard and answered, “ Now also, when I am old and grey-headed, O God ! forsake me not, until I have shewed thy strength unto this generation, and thy power unto every one that is to come ?” For what would the departing soul, just taking its flight to the other world ; its eye shedding its last ray of serene lustre on the weeping friends who surround it ; its faltering lips whispering their last accents of praise ; for what would it exchange that Spirit of Adoption which enables it, in this trying season, to triumph over the king of terrors, and to say, “ Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou, Lord, art with me : thy rod and thy staff they comfort me ?”

III. We notice, lastly, my brethren, with regard to the future prospects of such as become sons of God, that death, which fills the heart of the sinner with dismay, discloses to the child of God his brightest views, and ushers him into the enjoyment of his choicest privileges. By it his spirit, freed from its tabernacle of clay, ascends to God, the Judge of all, and to the spirits of just men made perfect. In this blessed society, satisfied with the fulness of joy flowing from the presence of his God and Saviour, his heart glowing with filial gratitude toward the Author of his salvation, and with brotherly love to all his associates in happiness, he awaits, with delightful anticipation, the august solemnities of the final day.

And when that day shall arrive—a day to be for ever so illustrious in the annals of the universe; bringing a final catastrophe to all the events which have taken place in this lower world; displaying the character of God, so awful in justice, and so attractive in mercy; filling his friends with joy and his foes with terror, and consummating the glorious work of the Redeemer—then shall the children of God be recognized before an assembled universe, and be formally invested with every privilege, as sons of their Heavenly Father.

What these privileges shall be, in their proper character and full extent, we are not able to say: but the Scriptures communicate enough on this subject to fill the pious heart with the most sublime emotions of hope and joy. Such is that passage: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” From this and the like declarations we know, that God’s children are the children of the resurrection; that their bodies, which are now corruptible, shall put on incorruption; that, as they have borne the image of the earthy, they shall also bear the image of the heavenly. “For when Christ their life shall appear, then shall they also appear with him in glory.”—“He shall change their vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.” Invested with this pure and spirit-

ual receptacle, fresh with immortal youth and beauty, and fitted for all the operations and for all the enjoyments of a holy intelligence, the sons of God, after receiving the approving sentence of the Judge, shall enter upon the inheritance of the kingdom prepared for them from the foundation of the world. Of the value of this kingdom we can form some faint conception from the consideration, that it is the same which Christ himself receives, who, for the suffering of death, is crowned with glory and honour: for he himself hath promised, "To him that overcometh will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father on his throne." Thus does our Saviour receive this kingdom on account of the accomplishment of his mediatorial work. This was the joy set before him, for which he endured the cross and despised the shame. And the degrees of his reward we are to estimate from that shame and that humiliation; from his condescending to divest himself of that glory which he had with the Father before the world was; from his stooping to assume the form of a servant, and to be born in the likeness of sinful flesh; from all the ignominy and reproach which he endured during life, and from the agony of his death. How precious the inheritance bought at this dear rate, and with sacrifices like these!

Thus, my hearers, have I attempted to illustrate the topic proposed at the commencement of my discourse, by exhibiting to you the past condition;

the present character and privileges, and the future prospects of the sons of God.

And now let us notice how pertinent and striking is the metaphor contained in our text, which represents God as a Father, and believers as his children. — Truly he is their Father, in a sense the most endearing and affecting. He rescues them from the family and service of Satan; he transforms them into his own image, and makes them partakers of his own Divine nature; he and his Son enter into a most intimate communion with them; he adopts them into the household of the saints, his chosen family; his Spirit beareth witness with their spirits that they are indeed his children; he takes them under his peculiar guidance and direction; he gives them the temper of full reliance on his parental goodness: he is their support through life; their death is precious in his sight; and he at last leads them to their eternal home, making them joint-heirs with Christ of that “inheritance which is incorruptible, undefiled, and that fadeth not away.”

Surely these are exalted privileges to be conferred upon beings that dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth!

But how is our wonder enhanced, and how ought our deepest gratitude to be awakened, when we consider them as bestowed on beings who are sinners; who, like the Prodigal in the parable, have wandered far from their Father’s house, have fastened their affections upon the low pleasures of the

world, have lost all claim to the title of sons, and have forfeited by their rebellion the protection and friendship of God ! That he should offer to such beings the high destiny of becoming his sons is an illustrious and affecting proof, that he is a God ready to pardon, slow to anger, and of great kindness.

Oh ! be touched with this, thou who art still a stranger from the covenants of promise, having no hope, and without God in the world ! Now imitate the penitent Prodigal ; feel all his deep compunction and ingenuous sorrow ; and, in the spirit of sincere and hearty repentance, say, “ I will arise, and go to my Father, and say unto him, Father, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son.” And be assured, if thou thus return with a broken heart and a contrite spirit, humbled under a sense of guilt, and reposing all thy hopes of pardon on the mercy of God, through Jesus Christ, thou shalt be met with forgiveness and reconciliation ; thou shalt be invested with the Divine love and favour ; thou shalt become truly a Son of God, and be made a partaker of the inheritance of the saints in light.

DISCOURSE VIII.

JOHN XIV. 1.

*Let not your heart be troubled: ye believe in God,
believe also in me.*

FROM these words I propose, my brethren, at this time to direct your thoughts to Jesus, “the Consolation of Israel;” and what an object of delightful vision to the eye of faith is Jesus Christ! In him dwells all that is admirable in excellence, and attractive in loveliness: for he is the “brightness of the Father’s glory, and the express image of his person.” They who saw him while on earth, “beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” They who shall see him in heaven, will behold him clothed in ineffable splendor, “seated on the right hand of the Majesty on high, swaying the sceptre of universal empire, victorious over all his enemies, and dispensing to his friends an immortality of life and peace and joy. But we, my brethren, who yet “see through a glass darkly,” can only behold him as delineated by the pencil of sacred history. The Evangelists have given us his portrait. Though

faint, it is faithful : and the more minutely we examine the lineaments of our blessed Master, the more shall we have to admire in them the beautiful symmetry and grace of perfect moral excellence, and the constant beaming forth of that Divine lustre which irradiated him in whom “ dwelt bodily all the fulness of the Godhead.” And if, while we thus admire, we also believe and trust and love, then shall “ we all, with open face beholding as in a glass the glory of the Lord, be changed into the same image from glory to glory, even as by the Spirit of the Lord.” Then shall we be entitled to the animating benediction of our Saviour, “ Blessed are they that have not seen and yet have believed.”— Thus to assimilate you to Jesus Christ, and thus to revive and enliven your confidence in his promises, I propose, my brethren, to direct your attention to a very interesting scene of his life, which took place on the night immediately preceding his crucifixion. For several nights previous he had made the mount of Olives, and especially the village of Bethany, which was situated at its foot about two miles east of Jerusalem, his occasional retreat from the daily toils and dangers of his ministry in the city. It was there that he supped with his friend Lazarus, while Martha served, and Mary anointed his feet with spikenard “ against the day of his burying.” It was there that Satan entered into the heart of Judas, and led him to form, and soon to execute, the diabolical purpose of betraying his Lord. It was there that our Saviour disclosed to his disciples the

immediate prospect of his sufferings and death. It was thence that he sent Peter and John to Jerusalem to make ready the last passover which he would commemorate with his beloved flock. They obeyed his directions, and prepared the feast in a large upper chamber, which had been furnished for this purpose. In this room, retired from the gaze of the multitude, and secure for a short season from their violence, our Saviour engaged with his little band of followers in a solemn and devout act of social worship. They partook of the Paschal Supper in strict obedience to the Jewish law, for thus it behoved them to fulfil all righteousness. Here Jesus taught his disciples the sweet grace of humility, by checking their ambitious contest for superiority, and still more forcibly by condescending himself to wash their feet. Here, with much emotion, he predicted the treachery of Judas. Here he exhorted his disciples to mutual love. Here he foretold the fall of Peter. Here he instituted that symbolical rite of his religion which we still celebrate in grateful remembrance of its Founder, and which “shews forth his death until he come.” Here, and on his way to the garden of Gethsemane, whither he soon resorted with his disciples, he consoled them with many “great and precious promises,” under the dismaying prospect of soon losing their beloved Lord and Master. At the same time, (that is, soon after leaving Jerusalem, and probably near the Mount of Olives,) “he lifted up his eyes to heaven” and prayed, with all the ardour of paternal affection,

for his disciples ; and not for them only, but for all his followers—For us, my brethren, if we are among that happy number.

Such were some of the most striking incidents which marked that interesting scene of our Saviour's parting interview with his disciples. For, alas! soon after this, Judas betrayed him, and they all fled. And now, how true and forcible does the declaration of St. John appear! "When Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." It was this affectionate regard of Christ for his disciples which formed the most conspicuous trait of the scene I have just been describing. It was this which led him to utter the words of our text : "Let not your hearts be troubled : ye believe in God, believe also in me." And it is this, my brethren, to which I am anxious to direct your earnest attention, by considering, first, The sources of that anxiety which filled the hearts of the Apostles ; and, secondly, The various consolations which our Saviour afforded them.

I. Let us consider the sources of that anxiety which filled the hearts of the Apostles. These were various, and all calculated to overwhelm them with grief and dismay.

During the paschal supper Jesus was "troubled in spirit," and said, "Verily I say unto you, that one of you shall betray me. And they were ex-

ceeding sorrowful, and began every one of them to say, Lord, is it I?" "They were exceeding sorrowful;" trembling, no doubt, each one, at the possibility of being abandoned of God, to the weakness of their own resolution, to the force of powerful temptations, and thus to the dreadful guilt of traitorously delivering up their Lord to his enemies. They were sorrowful thus to learn that their little band contained so hardened and desperate a sinner. What disgrace would it cast on their whole body! How would the world scoff at their Divine Master; impiously questioning, on the one hand, his wisdom in selecting for an intimate friend so base and faithless a miscreant, and, on the other, the truth of his Messiahship, thus to be betrayed by one who had enjoyed the best opportunity of becoming acquainted with his real character! They were exceeding sorrowful at the pain which such treachery would give to Jesus. They mingled their grief with his. To be betrayed by one on whom he had conferred the dignity of an Apostle, to whom he had entrusted the treasury of himself and flock, and whom he had always treated with gracious condescension and love! How must such diabolical ingratitude have wrung the heart of the mild and affectionate Jesus! no doubt his countenance disclosed the emotions of his troubled spirit. The disciples, sympathising with his affliction, "were exceeding sorrowful."

Again; Christ had told them that Satan had desired to have them, that he might sift them as

wheat. He even predicted their temporary defection in these words—"All ye shall be offended because of me this night : for it is written, I will smite the Shepherd and the sheep shall be scattered." This, and the certainty of Peter's disgraceful denial of his Lord, no doubt filled them with sorrow. True, they all vehemently protested that they would rather die than deny their Master. But this very vehemence was the ardour of perturbation and anxiety. A moment's cool reflection would lead them to distrust themselves, to tremble and to grieve at the declaration of Christ.

Again ; the prospect of our Saviour's speedy and ignominious death was to the disciples a source of fearful dread and sorrow. He had assured them of its certainty in the most explicit manner. They could have no hope of his escape from this awful and distressing scene. It was full in their view ; and its very horror was enhanced by the obscurity which yet hung over it, and by their ignorance of its design and consequences. It was near at hand, and they must soon feel its bitterness. Gloomy, indeed, were their apprehensions, and painful beyond description the emotions which now filled the breasts of the Apostles. They were about to lose the protection of an Almighty Friend ; of one who commanded the wave, and it was still ; who said, "Lazarus come forth," and the dead burst the bars of the tomb ; who had under his control all the powers of nature, and even the malevolent passions of wicked men. Beneath

the covert of his wing they had always felt safe and fearless. Left by him, a little flock, timid, forlorn, as sheep without a shepherd, they were about to be exposed to the scoffs and persecution of an insulting world. Yea, even our Saviour had told them, "the time cometh, that whosoever killeth you will think that he doeth God service." Well might each one exclaim, in the bitterness of his soul, "My heart is sore pained within me : and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me." Thus, also, in one hour were to be blasted all their hopes of the establishment of the Messiah's kingdom upon earth : for, in common with their countrymen, they had entertained the thought, even till this time, that the Messiah would be a great temporal prince, the deliverer of their nation, the restorer of its ancient splendor and dominion, and the monarch of the whole earth. They were even looking forward (alas ! such was their weak and wicked attachment to this world,) to posts of authority and honour under Jesus Christ. Even in the very chamber where the passover was celebrated, "there was a strife among them, which of them should be accounted the greatest." Jesus rebuked their unhallowed contest, and afterwards explained to them, more fully than he had ever done before, the nature of his kingdom and the design of his death. Still they were men ; and although thus taught the spirituality of that cause which they had espoused, great must have been their surprise

and disappointment at thus losing at once all hopes of what good men are too apt to covet, a share of worldly rank and honour.

Further ; they were about to lose the immediate instruction of their divine Teacher. How often had they hung upon his lips, who spake as never man spake ! How often had they admired the dignity and majesty with which he spake ! How often had they wondered at the gracious words which proceeded out of his mouth, and felt astonishment at his understanding and answers ! How had all his precepts been recommended by their purity ; his reasoning by its force ; his parables by their aptness ; his reproofs by their mildness ; his warnings by their solemnity ; his manner of instruction by affability and condescension ; and his whole eloquence by a beautiful and sublime simplicity ! Let it be recollected that to them, too, “ it was given to understand the mysteries of the kingdom.” They were the babes, the ignorant and unlettered men, to whom were revealed those sacred truths which are hid from the wise and prudent. And if there is a sacred satisfaction in having the eyes of the understanding purged from that film which sin hath spread over them, and opened to receive the pure and cheering beams of Divine truth ; to look abroad upon the moral world thus illuminated by the Light of Heaven, and observe its beautiful order and harmony ; then did this satisfaction eminently belong to the disciples of our Lord. How great, then, must have

been their grief at the prospect of parting with him, in whom were “hid all the treasures of wisdom and knowledge !”

Again ; by the death of Christ his disciples would lose the holy pleasure which they enjoyed in contemplating a Pattern of perfect moral excellence, and of loving him who exhibited it with a pure and holy affection. Their hearts, indeed, had remains of selfishness and sin ; but they had been touched by Divine Grace. They knew what it was to love Jesus for his intrinsic worth. They saw in him the “glory as of the only begotten of the Father, full of grace and truth ;” and although their notions concerning his Divinity seem to have been for the most part imperfect and obscure till after his ascension, yet they saw the glimmerings of this truth, and felt that profound veneration and reverential love which it was calculated to inspire. Indeed, in the very chapter from which our text is taken, Jesus says to Philip, “He that hath seen me hath seen the Father : how sayest thou, then, Shew us the Father ? Believest thou not that I am in the Father and the Father in me ? The disciples, therefore, no doubt took a complacent delight—a delight of the same kind with that which pervades the breasts of the redeemed in heaven—in contemplating the spotless purity and excellence, the Divine perfection and majesty, of our Saviour’s character. This object of their veneration and love was soon to be removed from their sight, and in a way, too, which seemed to them most awful and mysterious.

The Messiah, the expected Deliverer of his people, the Desire of all nations—he who their scriptures taught them was “the mighty God, the everlasting Father, the Prince of Peace”—was about to be delivered into the hands of wicked men, and to suffer a most cruel and ignominious death. What perplexity and doubt, what grief and dismay, what fear and horror must have seized upon their minds ! Such was the disconsolate situation of the disciples on the night immediately preceding the crucifixion of their Lord. It called for all his compassion. He was ready to afford it. He bound up their broken hearts ; and this, too, at a time when his own soul was agonizing at the prospect of his approaching sufferings. Yes, my brethren, he neglected his own sorrow, that he might sooth their’s : “having loved his own, he loved them unto the end.”

II. This brings me to the second head of my discourse, which is to exhibit the various consolations that our Saviour afforded his disciples. “Let not your heart be troubled : ye believe in God, believe also in me.” Confidence in himself—in his power, his wisdom and his goodness—even that same implicit trust which they reposed in God, he proposes to them as the only sure foundation of peace to their distracted souls. To convince them of his title to this confidence, and to encourage them to its cordial and unreserved exercise, he gives them “exceeding great and precious promi-

ses," and unfolds to them the nature of his kingdom, and the design and consequences of his death. Let us attend to these topics more particularly.

He encourages them under the prospect of personal suffering, by shewing them, that in this they will but share the fate of their Master, and "suffer for righteousness sake." "If they have persecuted me, they will also persecute you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Clad, therefore, for the conflict, with the armour of conscious rectitude, they might fearlessly follow, even to death, the great Captain of their salvation, who was to be made "perfect through suffering," and to obtain a complete victory over all his enemies—"spoiling principalities and powers, making a shew of them openly, and triumphing over them." Fully able, therefore, would he be to afford them his continual protection and support. And this he promised them—"I will not leave you comfortless; I will come to you." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." With God, therefore, and his Son occupying their hearts, truly the disciples had need to fear no evil. Go forth, then, ye little flock! "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present,

nor things to come ; nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus your Lord.” “ Fear not, thou worm Jacob, and ye men of Israel ; I will keep thee, saith the Lord, and thy Redeemer, the Holy One of Israel.” “ The Lord is with you, as a mighty terrible one ; therefore your persecutors shall tremble, and they shall not prevail ; they shall be greatly ashamed, for they shall not prosper ; their everlasting confusion shall never be forgotten.”

Besides, our Saviour taught his disciples, that these very afflictions which they dreaded would serve to purify them ; that their trials would wean their affections from this world, and “ work out for them a far more exceeding and eternal weight of glory.” “ I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

Again ; Christ promised the Apostles, that they should be invested with the power of working miracles, even greater than those which he wrought, and that “ whatsoever they should ask in his name, that would he do, that the Father might be glorified in the Son.” With these divine resources—calculated, on the one hand, to command in some good degree the respect and dread of their enemies, and, on the other, to inspire the disciples with confidence in that God who heareth prayer, and furnishes grace

and strength equal to the day of trial—they had good reason to banish all fear and despondency from their minds.

Further; they were assured by Christ, that after his departure he would send unto them, from the Father, another Comforter, even the Holy Ghost, the Spirit of Truth. This Divine Agent, they were taught, would supply the bodily presence of their Lord. He would testify of Christ: he would teach them all things, and bring all things to their remembrance. He would give them “a mouth and wisdom, which all their adversaries should not be able to gainsay or resist.” He would fortify them against the trials to which they might be exposed. He would inspire them with hope and peace in believing, and cheer them all their way through this thorny world, to those peaceful mansions “where the wicked cease from troubling, and the weary are at rest.”

Again; our Saviour took special care to convince the disciples, that his death was voluntary, and in strict accordance with the purposes of God—and to unfold to them, in some degree, its design and consequences. Thus he endeavoured to do away, in their minds, the “offence of his cross.” “I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.” “Truly the Son of man goeth as it was determined.” “Greater love hath no man than this, that a man lay down his life for his friends.” “Nevertheless, I tell you the truth; it is expedient

for you that I go away." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." "Because I live, ye shall live also."

Thus did he with the most assiduous condescension, dispel the perplexity of their minds. Thus did he pierce the cloud of portentous obscurity which overshadowed the mount of crucifixion, and through its parted gloom reveal to the eye of Faith the bright regions of immortal bliss.

Such were the consolations which our Saviour afforded his disciples in the hour of anguish. Yes, said he, with lips breathing comfort most tender and soothing—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "Peace I leave with you—my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Thus, my Christian brethren, I have exhibited to you, though in a very imperfect manner, a most endearing trait of our Saviour's character, which shone forth so conspicuously on the night immediately preceding his crucifixion. You have seen portrayed the affectionate regard of Christ for his disciples in the cheering nature of the consolations which he afforded them. Mark, I pray you, these

things. "Set your hearts unto all the words which I testify among you this day: for it is not a vain thing for you, because it is your life." This compassionate Saviour still lives. "Ye have a great High Priest that is passed into the heavens—Jesus the Son of God." "He can be touched with the feeling of your infirmities: for he was in all points tempted like as ye are, yet without sin." "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Never, then, let your heart be troubled, neither let it be afraid. Never:—not under the pressure of your past guilt: "Christ hath redeemed you to God by his blood:"—not when beset with temptation: "he is able to succour them that are tempted:"—not when called to great trials of affliction: rejoice the rather, "inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy:"—not on the bed of death: he "became obedient unto death, even the death of the cross;" that "he might destroy him that had the power of death; that is, the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage." When you pass through the last scene of suffering, fear no evil.—"The Lord shall be with you, his rod and his staff shall comfort you." The hope of soon being with Christ, and of seeing him as he is, shall be to you "as an anchor to the soul, both sure and stedfast." "Never, then, let your heart be troubled, neither

let it be afraid ;” “ for all things are yours : whether life or death, or things present or things to come : all are yours ; and ye are Christ’s ; and Christ is God’s.”

Such, my brethren, are the strong consolations which the Saviour now affords to all who put their trust in him. And does he afford them, as he once did, to fortify his disciples against insult and persecution—against imprisonment and death ? Are they now necessary to cheer the heart of the Christian at midnight, in his dungeon, that he may sing praises to his God ; to make serene the soul of the martyr, that, when stoned to death, he may calmly resign his spirit to Jesus, and pray for his very murderers ?

No, my brethren : “ the lines have fallen to us in pleasant places ; we enjoy a goodly heritage.” Our religion has not now to dread the dungeon or the stake. The little Galilean band has become a mighty people. Christianity is honourable in the earth. Its present triumphs are astonishing. It has swayed momentous decisions, regarding its dearest interests, in the legislative halls of the most powerful European nation. “ Kings have become its nursing-fathers, and queens its nursing-mothers.”—The day is already dawning when Jesus shall take to himself his great power ; “ and the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.”

Few and insignificant, then, my brethren, are your trials when compared with those of the Apos-

ties. And yet you have consolations strong as their's. Who hath thus made you to differ? Who is it that thus requires, as the test of your obedience, not that you should lay down your life for his sake, but that you cherish his graces in your hearts; that you adorn his doctrines by your life; that you keep yourselves "unspotted from the world;" that you act with faithful and zealous industry in dispensing the benefits of his Gospel to "all who are ready to perish"—to your families, your friends, your neighbours, your country, and the world? Who calls you to this delightful service? Who promises you, as the reward of it, "a crown of glory that fadeth not away?" Who has provided for you, in all the trials and difficulties you may have to encounter, the most abundant consolation and support? It is Jesus Christ—still the affectionate Saviour—still loving his own even unto the end. To him, then, render the entire homage of your hearts. Let your obedience to his precepts, and your attachment to his cause, be the proof of your love and gratitude. So shall he guide you safely through the pilgrimage of this world, to the holy city above. There shall he "feed you, and shall lead you unto the living fountains of waters, and God shall wipe away all tears from your eyes."

DISCOURSE IX.

COLOSS. iii. 23.

*And whatsoever ye do, do it heartily as to the Lord,
and not unto men.*

A VERY considerable restraint is imposed upon the conduct of men by a regard to their own safety and convenience in this world. Not a few feel within their breasts the ragings of lust, envy, avarice, ambition, malice, revenge, or rapine; and would delight to gratify these passions in their full scope, were they not deterred from it by the dread of losing property, reputation, or life. Some who are called by the world “very good and very honest men;” who are kind, industrious, benevolent, and honourable; who pass gently through life, enjoying a full share of respect and confidence; even some of these are all the while playing a part—mere hypocrites, who fear not God, nor regard man, except so far as is agreeable to their own private interest.

Nay, my hearers! this sad degeneracy of human nature does not stop here; for it is found even among Christians: and the most pious are sometimes actuated by motives which they would blush

to acknowledge before the world. So true it is, that all morality is defective without piety toward God ; and that a fair external decorum may exist, as the pharisaical righteousness of old, beautiful perhaps to the eye, but, like a whited sepulchre, concealing a mass of death and putrefaction. The fact is, there is no right conduct ; none that is acceptable in the sight of God ; none that is worthy of our confidence and love, but what proceeds from a heart renewed and sanctified by the Holy Spirit. And so long as we direct our intercourse among our fellow-men merely by what are called the rules of common honesty and morality ; so long as we keep out of view our allegiance to the dread Sovereign of the universe, in the most minute concerns and duties of life ; so long, in fine, as we remain unrenewed in the temper of our minds, and neglect to act from a principle of love to God, and to the souls of those around us ; so long, let our external deportment be what it may, we are building our hopes of safety upon the sand, and have reason to fear lest we meet with final and irremediable destruction. These solemn truths are every where inculcated in Scripture ; but in no part of it more explicitly and forcibly than in our text : “ Whatsoever ye do, do it heartily as to the Lord, and not unto men.” While we attempt to discover the true import of this command, may the Spirit of Truth enable us to examine ourselves most faithfully, to see whether we do indeed recognise its authority, and conform our conduct to its holy requisitions !

I propose to consider very briefly, 1st the circumstances under which the words of the text were written, and the character of those to whom they were addressed : 2dly, to examine the nature of the command which they contain ; and 3dly, The extent of this command.

I. Let us consider the circumstances under which the text was written, and the character of those to whom it was addressed.—St. Paul was visited, near the close of his first confinement at Rome, by Ephaphras, a member of the church planted at Colosse. From him the Apostle learned the condition of the Christians in that large and flourishing city. They had, most probably, received the rudiments of the religion of Jesus from Paul himself, and were converted by his preaching, to the faith. He felt, no doubt, a lively interest in their welfare. He saw them like a handful of corn upon the top of the mountains ; a weak and defenceless band in the midst of a vast pagan people. To animate and encourage them in their Christian course, and to guard them against falling into error and temptation, he sends them the Epistle from which the text is taken. In drawing it to a close, he is mindful to enjoin upon them the importance of a strict attention to all the duties which they owed to their fellow-men : for he well knew that the religion which he taught was a religion of kindness and love, serving not only to prepare men for the future world ; but also in this, enabling them to adorn

their several stations and conditions in life with the graces of an honest, upright, and benevolent demeanour. In this advice he did not overlook the lowest of his fellow Christians. "Servants," says he, "obey in all things your masters according to the flesh ; not with eye-service, as men pleasers, but in singleness of heart, fearing God : and whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance ; for ye serve the Lord Christ." The persons thus addressed were slaves ; subject, no doubt, some of them to the tyranny of austere and cruel masters. Their occupation was of the most servile kind, yet the Apostle is careful to teach them, that it is not enough to regulate their conduct by the common rules of honesty and prudence. Whatsoever they do they must do it heartily, as to the Lord, and not unto men.

II. I proceed to examine the nature of the command in our text.

In order the better to understand its true import, let us consider, first, what it forbids ; and, secondly, what it enjoins.

It forbids us in general to do any thing as unto men ; that is, to act under any circumstances, with a mere regard to any influence of our fellow-men upon our safety or happiness. They can affect our temporal welfare in a thousand different ways : they can aid us by their friendship : they can injure us by their hatred : they can build up our worldly

fortune by all the arts of patronage and support : they can load us with caresses in private life, and crown our reputation with honour. They can trample us also under foot, and can consign us to poverty and shame. How hard is it, my brethren, to resist such mighty influences ; to rise superior to the fear or favour of man ; to acquire that Christian heroism and independence of character which will enable us to abandon, as mercenary and sinful, all motives of conduct terminating in a mere regard to our earthly comfort and security !

But let us consider, a little more particularly, what these motives are which our text forbids.

1. It forbids, as a sinful motive of conduct, a regard to mere reciprocity of interest.—One act of kindness, according to the maxims of the world, deserves a return of favour. What think you, my brethren, is the extent of this principle ? How many make it their sole rule of intercourse with their fellow-men ! How few are free from its influence ! How many kind words and actions, adorned with the shew of disinterested love and affection, are dealt out, like the goods of traffic, on the mere score of barter ! An equivalent must be paid for them—good measure too, pressed down, and shaken together, and running over.

But how different a lesson of conduct did our Saviour enjoin upon his followers ! Hear his own words—“ Give to him that asketh thee ; and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, Thou shalt

love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

2. Our text forbids, as a sinful motive of action, a mere regard to the reputation which our good conduct may procure us in the world.—There is a homage which vice pays to virtue. There is a foresight which calculates, on the mere principles of loss and gain, that apparent honesty is the best policy. There is a prudence which is wise enough to cover the vilest passions of the breast with the semblance of virtue. There is a vanity which delights in the esteem of the good, and is willing to enjoy the reputation of moral worth, by preserving a fair outside. Indeed, it is to be feared, that many of those whom we call moral men—nay, that some who are deemed pious—maintain such appearances simply from a regard to their character. They know that public opinion is in favour of an honest and Christian demeanour; and they keep within

the bounds of decency, or they affect activity in doing good, from a simple regard to their own private interest, and to enjoy the honour with which virtue is always adorned among the wise and good.

But here, again, listen to the words of our Saviour : the precept was given in reference to a particular class of external duties, but its spirit applies equally to all. “ Take heed, that ye do not your alms before men, to be seen of them ; otherwise ye have no reward of your Father which is in heaven.”

3. Our text forbids, as a sinful motive of conduct, a mere regard to any evil which our fellow-men may inflict upon us.—The dread of human laws imposes no inconsiderable restraint upon the most abandoned. The jail and the gibbet are arrayed with terrors, which it is hard for those who are influenced by no principle of honesty or honor to resist. But, alas ! it is not only among the dregs of human society that we find men governed by this servile spirit of fear : its operations are more extensive than one would at first imagine. The dread of shame or disgrace is felt by all ranks of men, and produces no inconsiderable share of that external decorum which we observe in the world. In proof of this, let us look, my hearers, into our own hearts. How often do we ask ourselves the question —“What will be thought and said of this or that course of conduct ? Conscience and duty impel me to it ; but if I pursue it, shall I not be injured in my property, reputation, or life ?” On the other hand, how often does inclination prompt to sin,

while nothing deters from the commission of it but the fear of man ! “ Public opinion will in this be against me : on the whole, I shall lose even in my worldly interest by yielding to the suggestions of my sinful heart. I will choose the least of two evils, and abstain from the appearance of crime, that I may avoid disgrace or punishment.” Such motives, whatever shape they may assume, however subtle and refined may be their workings in the human breast, are denounced in our text as unworthy and sinful. Nor is the conduct that proceeds from them at all acceptable in the sight of God, how much soever it may appear like obedience to his will.

I have thus considered three classes of motives which are forbidden in our text—a mere regard to reciprocity of interest, to the reputation of good conduct in the world, or to any evil which our fellow-men may inflict upon us.

Let us now consider what the text enjoins as the only proper motive of conduct : “ Whatsoever ye do, do it heartily as to the Lord.”—It cannot be denied that God, as our Creator, our preserver, our constant Benefactor, and our rightful Sovereign, has a claim upon our perpetual allegiance and service. We are his property, and shall he not do what he pleases with his own ? We are his children, and shall we not render him a filial respect and obedience ? We are his subjects, and shall we not submit to the wholesome laws of his empire ? Now he requires us to love him with our whole soul

and strength and mind, and that whether we eat or drink, or whatever we do, we should do all to his glory. It is true, we cannot be constantly engaged in immediate acts of devotion to God. Our present state of being does not permit this, nor is it required by our holy religion. We have much to do with our fellow-men in the various relations of life. We must have food and raiment. Domestic cares devolve upon the father of a family, and civil duties upon the magistrates and rulers of the land. But our text teaches, that all these pursuits must be sanctified by a spirit of love to God, and of obedience to his will; because, by thus performing the duties of life, we keep constantly in view our allegiance to our Maker and his dominion over us: because, by thus performing them, we imitate the example of Him who is set forth as a pattern to all believers, and whose chief object was to do the will of him that sent him; because, by thus performing them, we are voluntarily and cheerfully subservient, in some humble degree, to the wise designs of Providence, in relation to the government and economy of this world; because, by thus performing them, we purify and ennoble every motive of conduct, are guarded against what is vile and selfish and sinful, and become meet for that future world of bliss, the delight of whose inhabitants is to do the will of God; in fine, because by thus performing the duties of life, we let our light so shine before men, that others,

seeing our good works, may glorify our Father who is in heaven. Thus to act is to do all things heartily as to the Lord.

III. Let us consider, thirdly, the extent of the command in our text : " Whatsoever ye do, do it heartily as to the Lord, and not unto men."—Most men are willing to acknowledge a general obligation of obedience to the will of God.—They professedly recognize him as the Sovereign of the Universe ; as the Controller, by his providence, of this lower world ; as the final Judge of their conduct ; and as that Being whom they ought, in some way or other, to serve. But, alas ! they honour him with their lips, while their hearts are far from him. Proclaim in their hearing the injunction of Scripture, " Whether ye eat or drink, or whatever ye do, do all to the glory of God," and they call it a hard saying, and complain of its Author as an austere master. But surely, if God has a right to any of our services, he has a right to them all. If we are bound to act from a principle of love and obedience to him in the more important concerns of life, we are equally bound to do so in those of less moment. The command of the text, therefore, applies to every event and circumstance of our lives. In all, in each of these events, however minute and trifling, we are required to act, either with a direct reference to God, enabling us to realize his immediate presence,

his lawful authority over us, and the constant claim which he has to our cheerful and grateful obedience; or, at least, with a prevailing temper of mind to exhibit and prove the existence of such principles in the breast.

Having thus attempted to unfold the meaning of the text, let us attend to a few reflections by way of improvement.

In the first place, let no one complain of the injunction of our text, that it is too austere, that it lays too great a restraint on human motives and conduct, that an obedience to it would rob this life of all interest and importance, and that its strictness makes no allowance for the frailties and imperfections of our nature. I say, let no one thus complain who considers the condition of those persons, to whom the command—"Whatsoever ye do, do it heartily as to the Lord, and not unto men"—was originally addressed. Think of the slaves at Colosse—poor, degraded, abject—deprived of what we deem the greatest of all earthly blessings, Liberty—condemned to a perpetual, irksome bondage—and subject, no doubt, some of them, to the iron rule of a cruel master. They are taught by the Apostle, that it is not enough to regulate their conduct by the wary principles of mere prudence; that something more is necessary than common morality and honesty; that God requires of them, because they are his servants, a strict obedience to their earthly

masters, and a performance of whatever they do, however irksome or servile, from a principle of love to God and conformity to his will.

Now was all this required of the poor slaves at Colosse, and shall we hope to excuse ourselves from this injunction ;—we who enjoy so many privileges ; we who breathe the air of freedom, who taste the comforts of domestic and social life, who have access to a thousand sources of enjoyment, and of intellectual and religious improvement ? Alas ! such is the depravity of man, if God load him with kindness, he becomes the more ungrateful, and complains of that as a hard service which requires of him to act from a principle of love and obedience to his greatest Benefactor. But this service is not a hard one. My brethren, let us appeal to our own consciences. Which is the hardest service ? to serve God or Mammon ?—to do whatever we do, as unto men ; to act from a regard to the short-lived influence of our fellow-men upon our safety or happiness ; to seek the gratification of low and sensual appetites, the acquisition of perishable riches, or the enjoyment of a reputation which in a few years will sleep with our dust in the tomb ?—or to live as becomes rational and immortal beings ; to love and serve in all our conduct that infinite Spirit who sheds down, even in this world, upon the meek and lowly followers of his Son, a peace which passeth understanding, and who opens to their view beyond the grave the prospect of perfect and unfa-

ding bliss ? I repeat it ; let conscience answer whether it is indeed a hard service to do all things heartily as to the Lord.

In the second place, The subject holds forth an awful admonition to such as hope finally to be accepted of God, because they have in this life never swerved from the strictest principles of an honest and decent morality. How many, it is to be feared, go down to the grave relying on this broken reed for support ! If such be the case of any of you, my hearers, I pray you, compare your motives of conduct with the command of the text : “ Whatsoever ye do, do it heartily, as to the Lord, and not unto men.” The nature and extent of this precept has been explained, and its authority and reasonableness established. It has been given us as a rule of conduct by that holy and dread Being, at whose bar we must all one day appear, to render an account of the deeds done in the body. Have we complied, do we comply, with its reasonable injunctions ? If not, where shall we look for safety ? To what covert shall we resort from the storm of Divine Justice, in that day of awful retribution, when “ the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ;” when “ the Son of man shall come in his glory, and all the holy angels with him ; when he shall sit on the throne of his glory, and before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats ?” What,

then, will be our condition ; what will be our plea, when the books are opened, and judgment passed upon all according to their works ? Shall we dare to plead a strict obedience to that Law of God, which commands us, in the words of the text, “ to do whatsoever we do heartily, as to the Lord, and not unto men ? ” Or shall we not have to confess, that much of our conduct, perhaps in some instances all, has proceeded from a selfish and sinful regard to the mere favour of man ? Where, then, will be the refuge of the mere moralist ; of him who has neglected to love and serve his God : of him who, trusting in his own righteousness, has despised that Saviour whose blood alone can redeem us from the curse of the law, and deliver us from a doom only as horrible as the guilt of those who deserve it ?

Finally, Forget not, my Christian brethren, the slaves of Colosse, nor the precept given them by the Apostle. Compare your condition with theirs, and let every principle of gratitude awaken your love and obedience to God. You are not called to endure the trials and sufferings which every where awaited the primitive disciples of Christ. Many a thorn which made them bleed and suffer is removed from your path toward heaven. “ I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world, but

be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." And remember, for your consolation and encouragement, that "of the Lord ye shall receive the reward of the inheritance ; for ye serve the Lord Christ."

DISCOURSE X.

JOHN V. 39.

Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.

THIS command was originally given to the Jews by our Saviour. His object was to convince them that he was the true Messiah, by an appeal to their own sacred writings. And had this stubborn and unbelieving people obeyed this injunction in its true import ; had they read with candour what was written in their Scriptures respecting Christ ; had they, in doing this, felt the spirit of their monarch David, when he prayed, “ Open thou mine eyes, that I may behold wondrous things out of thy law,” then would many have been ready to say, with Philip, “ We have found him of whom Moses, in the law, and the prophets did write ; Jesus of Nazareth the son of Joseph.” Then would many have resorted unto him as the true Messiah, and believed on him to the saving of their souls. But, alas ! “ that people’s heart was waxen gross, and their eyes they had closed, lest at any time they should see with their eyes, and hear with their ears, and

should understand with their hearts, and should be converted." A few were open to conviction ; but we have reason to fear that most of those who listened to our Saviour's instruction, and, perhaps, of those who heard the solemn injunction in our text, resisted unto the last the influence of Divine truth. Their doom has been fixed by God ;—we will not judge them. Let us, rather, my hearers, consider how much greater light we enjoy, and, of course, how much more aggravated will be our condemnation, if we close our eyes against that truth which is able to make us wise, through faith, unto salvation. We possess in our own language the word of God. Beside the Law and the Prophets, we have an additional Record, full of Divine instruction, and calculated to persuade every candid and sober mind of the truth and importance of the Christian Religion. The evidence, now, of Christ's Messiahship, and of the truth of what he taught, is overwhelming. It beams from every page of the New Testament, and extorted the confession of a celebrated infidel, that if Socrates, one of the most irreproachable of the heathen sages, died like a philosopher, Jesus Christ died like a God. Indeed, the conscience of every one who has been at the pains to peruse carefully what the Evangelists have recorded of our Saviour, bears witness that he was Divine, and that he is the only Refuge for our lost and ruined world. Let us apply, then, to ourselves the precept in our text, feeling that this day Jesus Christ, in fact, says to each one of us, "Search the

Scriptures ; for in them ye think ye have eternal life, and they are they which testify of me.”

In further directing your attention to these words, I propose, first, to consider the importance of searching the Scriptures ; and, secondly, with what spirit this search should be adopted.

I. The importance of searching the Scriptures is manifest from two considerations. It is the only way to acquire a correct knowledge of what concerns the welfare of our immortal souls.—The habitual performance of this duty is absolutely necessary to the Christian’s growth in grace.—Let us notice each of these particulars.

1. Searching the Scriptures is the only way to acquire a correct knowledge of what concerns our immortal souls.—Think, for a moment, my brethren, of the condition of those who are destitute of the word of God. Cast your eyes upon those who inhabit the distant islands of the sea, or roam in the wilds of the Western world, or dwell in the pagan regions of the East. Select from among them the most enlightened of their wise men. Place him alongside of some little child of this congregation, who has been taught the first elements of the oracles of God. Let them converse together on moral and religious subjects. Let them speak of that great Being who made the heavens and the earth, who breathed into our nostrils the breath of life, who is the Father of our immortal spirits, the observer of all our conduct, and at whose bar we

must one day appear to give an account for all the deeds which we have done here in the body. Which of the two, think you, would speak most worthily and correctly of God ? The pagan philosopher would have reason to blush at his ignorance, and to acknowledge himself capable of being taught the most sublime and important truths, even “ out of the mouth of babes and sucklings.”—My brethren, we should be as ignorant as the Pagan, had we never listened to the instructions of the Bible. Our minds, like his, would be covered with gross darkness in regard to all moral subjects. Do you require proof of this ? It is furnished by every page of history ; and by all we know of the religious knowledge of the wisest nations of heathen antiquity. They who have carefully read the most ingenious writings of pagan philosophy will assure you, that their notions of God, of virtue, and of a future state, are miserably low and erroneous. True, they had some glimmerings of the truth ; but these were few and feeble, and all of them were reflected from the Jewish Scriptures, or from the instructions given by God to the patriarchs of old, and transmitted through tradition.

But we need not resort to the experience of ages to establish the position that our knowledge of Divine truth must be derived from the word of God. Let us examine our own minds. Whence did we derive our acquaintance with religious truth ? Surely it was not born with us. We have acquired

it according as our mental powers have gradually strengthened and become capable of receiving it. Did we, then, originate it by our own powers of thought ? How, for instance, did we obtain the knowledge of a God ? By considering without any instruction the works of his hands which surround us ? Did these lead our minds to the great Maker of all things with no help from others, from our parents and instructors ? Alas ! so far from seeing God in the various displays of his goodness in the heavens and in the earth, how did our youthful minds start back from this serious subject when it was proposed to us ; and how difficult was it, after all, to teach us to form any just conception of the great Jehovah ! No, my brethren ; if we look back upon the history of our own minds, we shall see that we are indebted to instruction for all that we know of God and a future state, and that this instruction was grounded upon the holy word of God. If, then, to know that dread Being, whose law denounces the most severe penalty against us, because we are sinners ; if to learn the real state of our moral condition, and on what our eternal safety depends ; if to hear of that Divine Saviour who poured out his blood on the Cross, that he might save all who put their trust in him ; if to be taught that there is a Holy Spirit, whose influences can change our corrupt and rebellious hearts, and prepare us for a world of purity and peace ; if to have set before us the awful realities of death, judgment and eternity ;—if these are

solemn and momentous truths, in which we are all most deeply interested, then it is important to search the sacred Scriptures in which they are contained ; and, if we neglect to do this, we rush blindfold to perdition.

2. The habitual reading of the sacred Scriptures is absolutely necessary to the Christian's growth in grace.—This is evident, first, from the nature of regeneration. The Holy Spirit is indeed the proper and efficient cause of this great moral change in the hearts of sinners. But he acts through the instrumentality of means. And what are these means ? Let the Scriptures answer. St. Paul, in writing to the Corinthians, says, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers : for in Christ Jesus I have begotten you through the Gospel." St. James says, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." St. Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Divine truth, then—even that truth to which we can every day have access in the pages of Holy Writ—is the instrument which the Spirit of God uses in renovating the depraved heart. Now, my Christian friends, will you neglect the perusal of that sacred truth, to which, under God, you are indebted for the hope you may venture to entertain of being born of God ? Shall that word, whose effulgence first shone in the dark places of your

understanding, no longer be necessary as “ a lamp to your feet and a light to your path, to guide you in the way everlasting ?” If you neglect daily and prayerfully to peruse the oracles of God, you will soon learn by sad experience, that the fervour of your first love will decline ; clouds and darkness will obscure your spiritual day ; and, “ if the light that is in you become darkness, how great will be that darkness !”

That the habitual reading of the sacred Scripture is absolutely necessary to the Christian’s growth in grace, is evident from the express declarations and commands of Scripture. Hear what our Saviour says : “ It is the Spirit that quickeneth ; the flesh profiteth nothing : The words that I speak unto you, they are spirit and they are life.” In the last very affectionate interview which he had with his disciples, he thus said, “ Now ye are clean through the word which I have spoken unto you.” And in the memorable prayer which he offered up soon after, is this petition addressed to his heavenly Father, “ Sanctify them through thy truth—thy word is truth.” The early converts to Christianity were urged by Saint Peter, “ as new-born babes, to desire the sincere milk of the word ;” and for what purpose ?—that they might grow thereby.” We have also this precept, “ Let the word of Christ dwell in you richly in all wisdom :” and, to sum up all, the express declaration of an Apostle, that “ all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction,

for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works."

II. Under my second general head, I proposed to consider with what spirit it becomes us to search the Scriptures.

1. First, we should be fully persuaded that they are indeed the word of God, and that in them he as truly addresses us, as if we heard his voice speaking to us from heaven.—No one need want proof of the divinity of the Bible, who lives in this Christian land. The evidences of its inspiration are complete and overwhelming, and within the reach of even the most illiterate who will be at the pains to read them. Pious and ingenious writers have comprised these evidences in a small compass, and rendered them accessible to all.

And here I cannot but entreat parents to consider, how important it is that those children, whom God has committed to their care, should be early instructed in some of the most easy and familiar proofs of the truth of our holy religion. This will be the surest guard, under the blessing of God, against the attacks of infidelity with which they may meet in their riper years. It will inspire them, especially such as are curious to inquire into the reason of things, with a sober and permanent reverence for the word of God, and will convince them how great must be the depravity, even of their youthful hearts, in resisting that truth which comes

so forcibly recommended to their understanding and conscience.

But to return; I observed, that, in searching the Scriptures, we should be fully persuaded that they are indeed the word of God. Now, without insisting on the external evidences of their truth, to which I have alluded, there is enough in the very pages of the New Testament to render all doubt and unbelief most criminal. Read them attentively. Compare their contents with your own hearts. Soon, unless pride and obstinacy darken the understanding—soon does the sinner, like Felix, tremble before the authority of Divine Truth. He is obliged to confess that the word of God is indeed “quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and that it is a discernor of the thoughts and intents of the heart.” But your faith, my Christian brethren, stands on a still firmer foundation. You have, I trust, realized the fulfilment of the Saviour’s promise—“If any man will do his will, (the will of God) he shall know of the doctrine, whether it be of God, or whether I speak of myself.” You have proved the truth of His words, who spake as never man spake, by the experience of your own hearts. When you open, therefore, the pages of the sacred book, listen to the instruction of your Heavenly Father, with the most implicit confidence in his veracity, and with the full assurances that He, and not man, speaks to you in the record which he has placed in your hands.

2. Secondly, We should search the Scriptures with a docile and humble spirit.—If we have ever felt the gross moral darkness which sin has cast over our minds: if we are sensible how liable we are to err in forming just conceptions of the Father, the Son, and the Holy Spirit, and of the way of salvation through Jesus Christ: if, in short, we are persuaded that God alone can teach us, what is our duty and our truest happiness; then shall we be prepared to sit as humble disciples at the feet of Jesus, and learn of him, who also was meek and lowly in heart. But with how different a temper do many, even those who are called Christians, often approach the sacred Oracles! They rely on the strength of their own reason, and even pride themselves in having discovered truths, which perhaps God has seen fit entirely to conceal from the human mind. They reject, too, all that is mysterious, and would bring every thing to the level of their own understandings. They are almost unwilling to walk by Faith. Such, wise and prudent in their own conceit, have to fear lest God should hide from them the knowledge of Divine Truth, and reveal it unto babes,—unto those who are willing to be taught of God, and to rest the most implicit confidence upon “Thus saith the Lord.”—Bear in mind, then, that in searching the Scriptures, as well as in the performance of every other duty, “God resisteth the proud, but giveth grace unto the humble.”

3. Thirdly, This search should be conducted with a prayerful spirit.—When our Saviour met the

eleven disciples at Jerusalem, just before his ascension, we are told that "he opened their understandings, that they might understand the Scriptures." And Saint Paul tells the Ephesians, that he ceased not to make mention of them in his prayers, that the God of our Lord Jesus Christ the Father of glory, would give unto them the spirit of wisdom and revelation in the knowledge of him, that the eyes of their understanding being enlightened, they might know what was the hope of his calling, and what the riches of the glory of his inheritance in the saints." So necessary is the influence of the Spirit of God upon our minds, to enable us rightly to understand the word which he has dictated ! Always rely then on this heavenly Monitor for assistance. Supplicate the continual communication to your minds of his wisdom and grace, when you search the Scriptures ; and then you may rest assured that you will learn all truth necessary to salvation. For you have this encouragement and promise—"If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him."

In improving our subject, let us attend briefly to the two following particulars.

First. If to search the Scriptures is important, because from them alone we can derive that knowledge which is essential to the welfare of our immortal souls ; if they alone furnish that spiritual food which is absolutely necessary to the Christian's

growth in grace : and if it becomes us to peruse them with a spirit of faith, of humility, and of prayer ; then our subject furnishes believers with a very satisfactory test of their religious character. Let us, my Christian brethren, apply it to ourselves with “fear and trembling.” On the sacred pages of Revelation, we find written every thing that can animate our hopes, and alarm our fears. There we see portrayed the character of that awful and holy Being, who permits us to call him our Heavenly Father. Do we love to trace the operations of his power, his wisdom, his justice and his grace, as recorded in his revealed word ? There we have drawn out, in living colours, the features of Him who is “the brightness of the Father’s glory, and the express image of his person.” Do we often unfold the Gospels, that we may admire this heavenly portrait of our Divine Master ? Do we endeavour to assimilate our characters to his ? Do we find ourselves, in the frequent perusal of his history, imbibing more and more of his spirit ; and thus “with open face beholding, as in a glass, the glory of the Lord, do we become changed into the same image from glory to glory, even as by the spirit of the Lord. Do we, with the holy monarch of Israel, delight in the law of the Lord, and meditate therein day and night ? Do we, as he did, find it “perfect, converting the soul ; sure, making wise the simple ; right, rejoicing the heart ; pure, enlightening the eyes ?” Do we desire with his ardour of affection, this letter of love, written as it were by the finger

of God, more than gold, yea, than much fine gold ? Is it sweeter to us than honey and the honey-comb ? Is it the only oracle of our faith to which we resort for instruction ; the only guide of our conduct, to which we look for direction ; the balm of our souls, which we use for consolation ; the light, whose piercing ray we are not anxious to avoid, lest our deeds should be reprov'd, but to which we cheerfully come, that our deeds may be made manifest, that they are wrought in God ! In one word, do we daily, in the spirit of faith, of humility, and of prayer, “ receive with meekness the ingrafted word ;” and learn by happy experience the truth of what an inspired Apostle has declared concerning it, that it is—“ the power of God to salvation ?”

Finally ; They who neglect the frequent and prayerful perusal of the holy Scriptures, have no reason to hope that they are interested in its “ many great and precious promises.” Indeed, they have every reason to fear, lest against them will finally be executed its awful and tremendous threatenings. What would you say, my brethren, of that Son who should refuse to receive and read an epistle from his father, containing the most salutary advice and directions respecting his conduct ; nay, offering to him the entire forgiveness of all his past ingratitude, and an interest in the choicest privileges and expectations of his father’s house ? What would you say of that sick man, who, although on the verge of death, should decline hearing the prescriptions of his kind and affectionate physician ? What would

you think of that traveller, who should shut his eyes against the way-side monitor, placed to direct him in his path, and wander on careless of his journey's end, and about to suffer perplexity, distress, and ruin? Would you not call these persons weak, foolish, and wicked? How much wiser or better than they, are those to whom the bible is a sealed book? Nay, are they not of all men the most unwise and sinful? Holding in their hands a revelation of the will of their Heavenly Father, they treat it with contempt and neglect. Sick, even unto death, their ear is deaf to the voice of the only Physician of their souls. Walking in the path which leads to the chambers of woe, they turn from that Guide who points the sure way to the mansions of everlasting peace. They are urged to open the sacred volume, by the express command of that Saviour, the history of whose dying love it contains. By all the light which it casts upon their condition in this life, and upon their future destiny; by all the solemn motives it holds forth derived from every thing that is attractive in the mercy, and awful in the justice, of their final Judge, are they incited to a speedy repentance toward God and faith in the Lord Jesus Christ. And yet, in violation of duty, in opposition to their best interests, day after day passes by, and they read any thing else but the Bible: they think and converse about any thing else rather than its sacred contents.

My dear hearers, do any of you habitually neglect the perusal of the sacred Scriptures? Consider, I

pray you, that there can be no stronger proof of your having no interest in the blessed hopes which they hold forth to all whose delight is in the law of the Lord. Consider, that if you finally perish, this Book, which God, in his wise providence, has denied to so many of your fellow-men ; this Book, which you possess in your own language, and which, nevertheless, you treat with careless indifference, nay, with contemptuous neglect ; this Book will testify against you at that dreadful day, “ when God shall judge the secrets of men, by Jesus Christ,” according to the Gospel which this very Book contains ; and you will receive the aggravated condemnation of that servant “ who knew his Master’s will, and did not obey it.” From such a doom may we all be delivered by the mercy of God ! May his grace so incline us to search the Scriptures, and his Spirit so enlighten our minds in the perusal of them, that their solemn truths may be received into good and honest hearts, and bring forth fruit unto eternal life ! *Amen.*

DISCOURSE XI.

JOHN VI. 44.

No man can come to me, except the Father which hath sent me, draw him.

PERHAPS there is scarcely any doctrine of Scripture more repugnant to the feelings of sinful man, than the necessity of a Divine influence in whatever relates to the salvation of the soul. And yet there is none, which, when rightly understood and duly appreciated, is more full of encouragement and consolation. How it happens, that we, worms of the dust, ignorant, weak, and wicked, are unwilling to be enlightened by that Being whose understanding is infinite; to be “strengthened with might by his Spirit in the inner man;” and to have him “work in us both to will and to do of his good pleasure;” how this happens, is surely to be accounted for in no other way, than that sin, the most deep and dreadful, hath “darkened our foolish hearts,” rendered us blind to our own true interest, and urged us to rush onward to perdition; refusing to be rescued by that arm which alone is mighty to save. This opposition to the doctrine of Divine

influence is as various as the different shapes of sin and diversities of human character. Indeed, it often changes its form in the same breast; and, when driven from one "refuge of lies," finds a hold in some other.

1. Unbelief doubts the possibility of Divine influence.—"I can trace," says one, "within my own mind no symptoms of foreign guidance or aid. I discover there nothing but the regular and uninterrupted flow of my own thoughts, emotions, and purposes—no supernatural suggestions—nothing that is not connected with something preceding. I always act from motives, and as reason dictates, without any sudden and unaccountable starts of aversion to vice or love of virtue. Indeed, were it not so, I should cease to be free. Place me under Divine influence with regard to moral objects of thought or action, and you make me a mere machine; you destroy my responsibility to God."

2. Pride disdains this influence.—"Am I not," is its language, "the absolute sovereign of my own thoughts, affections, and conduct, and capable, as a free agent, of controlling and directing them as I please? Must I be still influenced and guided by God in the exercise of that *very* power which he has given me, of choosing the good and refusing the evil?"

3. Self-righteousness does not want this influence.—"All the commandments of God have I kept from my youth up," it exclaims: "what lack I yet?" Why need I be drawn by God to a re-

liance upon the merits of his Son—I who am rich, and increased with goods, and have need of nothing ?”

4. Slothfulness is waiting for this influence.—Its language is :—“ I have nothing to do in the affair of my salvation. God alone can change the heart. He alone works in us both to will and to do. I will therefore live in hope that I shall be *compelled* to enter into the kingdom of heaven ; and in the meanwhile, surely but little blame can attach itself to one who is thus absolutely dependent for all holiness upon the efficacy of Divine influence.”

5. Guilt, awakened by conscience, imagines that it truly longs for this influence, and murmurs because it has not received it.—“ How long,” it says, “ will God withhold from me the energy of his grace ? My ardent wish is to be made holy and happy. I see the extreme wickedness of my own heart. I feel that I am unable to change its polluted affections. How often have I sought carefully the interposition of Divine assistance, and yet have not found it ? What else can I do that I have not done ?”

Such, my hearers, are some of the repugnancies which the sinner feels against the doctrine of Divine influence, and some of the perversions which he makes of it. I propose to consider them in their order, and to shew, that although some of them may, in a few instances, originate from misapprehension and mistake, yet that most of them always

and all of them often, are to be traced to the depravity of the human heart.

I. In the first place, then, Unbelief doubts the possibility of Divine influence—and why? Because it can discover no traces of this influence in its own mind, and because it deems it to be inconsistent with the freedom of human agency.

Let us attend to these two particulars.

Unbelief can discover no traces of a Divine influence in its own mind.—But surely this is a very unsatisfactory argument to prove that it has not affected the minds of others. Shall the sickly invalid, who has from his very birth, laboured under the constant pressure of lassitude and disease, be justified in concluding that no one feels the benign influence of health, because he has never been conscious of it? Strong and unequivocal is the testimony of thousands, whose clearness of apprehension, sobriety of judgment, and veracity of assertion, in all other cases, are never called in question—that they discover within themselves a wonderful transformation of temper and conduct which manifests itself to be the effect of a Divine influence, by marks the most distinct and certain. Now, surely, it is neither the part of candour nor good sense, to deny the reality of that which is attested by the most respectable witnesses. But Infidelity is not satisfied with this reply to its objection. It starts another difficulty, more subtle and ingenious,

“Every one.” it says, “even the advocate for a Divine influence, who is careful to turn his view inward and examine attentively what passes within his own mind, will discover there nothing but his own thoughts, emotions and purposes. He will soon find, that these succeed each other in a certain order ; that one, as it were, grows out of some other preceding it ; that all are under the guidance of his will, though subject in a certain sense to that principle of association which is one of the fundamental laws of the human mind.” Now, admitting all this to be true, what does it prove ? Why this precisely, and this only, that the human mind is subject to certain laws, which so control it as to produce a regular and connected train of thought and action. And is this inconsistent with the possibility of a Divine influence ? *Who* gave the human mind these laws ? *Who* sustains their operation ? The Father of spirits. And cannot he through the instrumentality of these laws, have access to those very souls which he supports in being, so as to guide and direct them as he pleases ? But to press the unbeliever more closely—let him tell what these laws are ; what *any* laws are, whether of Providence, of Nature, or of Grace, but a certain *uniformity* of operation which the Divine Being has seen fit to adopt in the exhibition which he makes of himself to his intelligent creatures. It is this very *uniformity* which displays him, in the greatness of his strength, moving onward in silent majesty to the completion of his vast and incomprehensible purposes. And

yet it is this very uniformity which leads us blind and sinful mortals to overlook, to forget, and even to deny the interposition of his power and his grace. "In him we live, and move, and have our being," although many of the most important processes of our animal frame go on so silently, and secretly, that we are entirely unconscious of them. They go on in such exact conformity to the laws of the human body, that we are unable to discover the mode; and yet we acknowledge the reality of that Divine Agency which sustains and manages our corporeal existence. What symmetry, order, and harmony pervade the world of nature that surrounds us, from the lily of the field which unfolds its beauties by a gradual and regular process, to those vast lights in the firmament of heaven, which are there placed, and continue their accustomed rounds, "for signs, and for seasons, and for days and for years." Every thing goes on under the direction of what we call the Laws of Nature; and yet it is the great Creator of all things who "clothes the grass of the field," causes the day-spring to know his place," "binds the sweet influence of Pleiades," "looses the bands of Orion," "brings forth Mazaroth in his season," and "guides Arcturus with his sons." Now we do not deny the influence of God upon our bodies, or upon the material world, because we see this influence only in its *effects*, or because it acts with constant and regular *uniformity*. How unwise, then, nay how wicked, is the unbeliever who rejects and treats with contempt the Doctrine of a Divine

influence upon the mind, simply because the mind is under the direction of regular and uniform laws of thought and action ! But another difficulty is raised. "Granting," it is said, "the possibility of a Divine influence, how is this to be reconciled with the freedom of human agency ?" I answer : Just as many other apparent difficulties are to be reconciled, where one truth seems to clash with another, by establishing each on its own proper basis, by its own proper proofs ; and then acknowledging, with a candid and humble mind, that we blind and erring mortals cannot fathom all the works and dispensations of the infinite and eternal Spirit. Our Saviour has expressly declared, in the words of our text, "No man can come to me, except the Father, which hath sent me, draw him." These are the words of Him who, by way of eminence, called himself "The Truth." His declaration is enough to satisfy us, that God does exercise a divine influence upon man ; especially since it has been shewn, that there is nothing in this inconsistent with all that we can discover of the structure and laws of the human mind. That we are free agents, we know by our own consciousness. Here, then, each of these truths has its own proper proof : both satisfactory, both convincing ; and if we reject both on account of apparent inconsistencies and difficulties, we may as well turn sceptics at once on all moral and religious subjects, nay on many subjects connected with the daily concerns and conduct of our life. Let us tremble, then, my brethren, at the thought of

resisting and grieving that Spirit of grace which alone is able to draw us to Jesus Christ. Let us no longer do this by cherishing unwise and wicked doubts respecting the reality and efficacy of his influence.

II. In the second place, Pride disdains this influence.—A feeling of dependence on God, whether for temporal or spiritual good, is of all other emotions, the most repugnant to the sinful heart. Yet why should it be so? God is our Creator, our Preserver, our constant Benefactor. To him we are indebted for life and breath, and all things. His visitation preserves our spirits. He feeds and clothes us. His bounty fills our cup, and causeth it to overflow with blessings. Should he at this moment withdraw his supporting hand, we should be blotted out from existence. Should he withhold his kindness and long-suffering, and deal with us according to our just deserts, we should cease to be prisoners of hope—we should open our eyes upon that world, where all is horror, and anguish, and despair. And yet this Being, so good, so gracious, and so merciful, receives not the homage of our dependence. Especially is the sinner prone to reject the influence and assistance of God, in what relates to the salvation of his soul. “The wicked, through the pride of his countenance, will not seek after God—God is not in all his thoughts.” Alas! how does such conduct prove his extreme folly and guilt! How little has he yet detected of that ignorance of reli-

gious truth, under which his dark and benighted understanding labours; of that weakness and insufficiency of human resolution which is so unable to cope with temptation, which yields to the first assaults of the adversary, and is taken captive by him at his will; of that dominion of sin within his breast which binds and enslaves him in the miserable thralldom of "the lust of the flesh, the lust of the eye, and the pride of life." Could he once be brought to feel this his ignorance, and weakness, and guilt, and to exclaim with the humble Apostle, "We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God," how earnestly would he ask for, and how gratefully and devoutly would he cherish, that spirit which alone can draw the proud and rebellious to Jesus Christ! And having felt the sweet attractions of his grace, how ready would he be to say with the same Apostle, "By the grace of God, I am what I am!"

III. In the third place, Self-righteousness does not want this influence.—For others, it may indeed be necessary; for extortioners, for the unjust, for adulterers, for the poor publican; but for him who fasts and prays; who pays tithes of all that he possesses for the support of the civil and religious institutions of his country; who goes with "the multitude" to the house of God, "with the voice of joy and praise, with the multitude that keep holy-

day ;” who practises all the kind and endearing charities of life ; who “ lays judgment to the line, and righteousness to the plummet, in all his conduct and concerns with his fellow-men ; that *he* must be “ created anew in Christ Jesus unto good works,” is what he cannot feel, and will not believe. —Behold here, my brethren, another striking proof of the depravity of the human heart, in thus opposing the necessity of a Divine influence. For what saith our text ? “ No man can come to me, except the Father, which hath sent me, draw him.” *No man* : no ; not even the amiable and interesting young man of the Gospel, who fancied that he had kept all the commandments of God from his youth up, and whom Jesus, in the exercise of that social sympathy and benevolence which he had, as partaking of our human nature, regarded with a look of tenderness and love. All, all have sinned, and must be drawn by the influence of the Holy Spirit, before they will resort to Jesus Christ. Ye, then, my brethren, who “ think that ye stand, take heed lest ye fall.” No longer, through ignorance of God’s righteousness, “ go about to establish your own.” Acknowledge the necessity, and humbly invoke the aid of that Divine grace which is alone efficacious to remove the film which now blinds your moral vision ; to enable you to see, that, although fancying yourselves “ rich and increased with goods, and in need of nothing, you are indeed wretched, and miserable, and poor, and blind,

and naked ;” and to lead you to that Saviour who came not “ to call the righteous, but sinners to repentance.”

IV. In the fourth place, Slothfulness is waiting for this influence.—Forgetting that we are commanded to work out our own salvation with fear and trembling ; unmindful of the precepts, “ Draw nigh to God, and he will draw nigh to you—Cleanse your hands, ye sinners, and purify your hearts, ye double-minded”—the slothful sinner excuses his delay and palliates his guilt by pleading in his defence the very doctrine which it is the object of this discourse to establish. “ God alone,” he says, “ can change the heart, and therefore I will wait for his influence.” But “ the desire of the slothful killeth him, for his hands refuse to labour.” He sits down satisfied in his guilt : no alarms of conscience, no contrition for sin, no dread of futurity can arouse him from this slumber of death. Not even the cry of “ Lord, save me,” escapes his lips. And are you sure, my fellow-sinner, that you have always been thus *waiting* for the Spirit of God to touch your heart ? Have you never felt his monitory suggestions and influences ? Has no religious truth of deep and interesting import been dropped within your hearing by a friend, or pressed upon your attention from the sacred desk by the ministers of God’s word ? Has no salutary counsel of a watchful and tender parent been given with all the earnest

solicitude of one whose life was bound up in your spiritual life ? Has no remarkable dispensation of Providence removed from you some one who was dear to you as the apple of your eye, or some other of your own age, and in your own circumstances, who you little thought would thus become the victim of the king of terrors ? Or has it never brought yourself to the borders of the grave ? Have you never felt yourself to be guilty in the sight of God, and trembled at the prospect of being summoned to appear at his bar, there to render an account for all the deeds which you have done here in the body ? Has no retired walk, no midnight musing led your thoughts heavenward, and inclined you at least to hope that you might be interested in Him who is the Friend of sinners ? If all, if any, if even *one* of these causes, have ever aroused you to sober and serious reflection with regard to the eternal destiny of your soul, then you have not been always waiting for the influence of the Spirit of God. Then it has striven with your spirit. And it is because you have resisted and grieved its sacred influence, that you are now sunk in the arms of spiritual death. What do I say ? Perhaps even now this Spirit of grace once more deigns to descend and touch your heart. Oh ! yield yourself to its controul. Pray constantly and earnestly, that it may never again leave your breast, that it may enlighten your understanding, that it may purify your heart, that it may draw you from every other object to Jesus Christ.

V. In the last place, Guilt, awakened by conscience to a sense of its danger, imagines that it truly longs for this influence, and murmurs because it has not received it.—And is it indeed so ? Does the sinner truly estimate the enormity of his wickedness, and the extent of his danger ? Is he sensible of his entire dependence upon the grace of God, to subdue the dominion of sin within his breast ? Does he honestly and sincerely wish that he may be made happy by being made holy, by being withdrawn in all his affections and desires from those forbidden objects which now occupy his mind and engross his heart ? He complains that he has done all he can do, and yet the grace of God is denied him. Alas ! how will this plea fail him at the bar of God ? Will he then be prepared to say, that day after day has witnessed his faithful and earnest perusal of those sacred Oracles “ which are able to make us wise unto salvation through faith which is in Jesus Christ ;” his retirement from the world, that he might meditate on the things which belong to his everlasting peace ; his frequent prostration of spirit before the throne of God, praying, with strong cries and many tears, “ God be merciful to me, a sinner.” If he dare not make this plea at the judgment bar, let him not now impeach the justice or the goodness of God. Let him more carefully examine his own heart. Let him see whether he has indeed felt the pressure of his guilt, and whether he has not been striving and hoping all the while to do something which will entitle him to receive the grace of God

not as a free gift, but as a merited reward. Let him, in fine, cast himself without reserve upon the mercy of that Saviour, who is able and willing to save all who come unto him. Then will he no longer oppose the doctrine contained in our text, but from experience realize the truth and delight in the import of these words—"No man can come to me, except the Father, which hath sent me, draw him."

Thus, my brethren, have I attempted to present to your consideration, some of the repugnancies which the sinner feels against the doctrine of Divine influence, and some of the perversions which he makes of it. You have seen how they all spring from the depravity of the human heart ; that none furnish any extenuation of our guilt, or ground of murmur against the justice or the goodness of God ; and that if still embraced and cherished, they will render us more and more worthy of that dreadful doom which awaits the finally impenitent. Let us, then, learn and imbibe this salutary, though humbling truth—that whatever evil we are chargeable with is the result of our own perverse and sinful inclination ; and that all that is good within us cometh down from the Source of all good—the Spirit of holiness and truth. No longer, with that Unbelief which doubts the possibility of a Divine influence ; that Pride which disdains it ; that Self-righteousness which does not want it ; that Slothfulness which is waiting for it ; or that terrified Guilt which imagines it longs for it, and murmurs that it has not

been procured by what it deems so great and unwearied efforts ; no longer let any of us strive with these weapons of sin, against the Holy Comforter : let us cease this unhallowed warfare ; let us prostrate ourselves at the foot of the Cross, and there look unto Him, and be saved, who was “ lifted up, that he might draw all men unto him.”

DISCOURSE XII.

JOHN vi. 44.

No man can come to me, except the Father, which hath sent me, draw him.

VERY good reason had our Saviour to utter these memorable words. They were addressed to a multitude of Jews, who refused to believe on him, in spite of the most overwhelming proofs which they witnessed of his Divine mission. They saw what many prophets and kings had desired to see, and had not seen, the glory of this only begotten of the Father, full of grace and truth, and, in him, the clear and striking signature of that Messiah, of whom Moses in the Law and the prophets did write. They heard the instructive lessons of Wisdom, and the gracious invitations of the Gospel from His lips who spake as never man spake. They had just been refreshed to the number of five thousand men, besides women and children, by a wonderful miracle of his power, calculated as well to remove all their doubts concerning Jesus, as to melt their hearts into gratitude and love. Indeed, their doubts seem partially, and for a little while, to have been removed.

For when they had seen the miracles that Jesus did, they said, "This is of a truth that Prophet that should come into the world." They even sought to take him by force and make him a king; thinking, no doubt, that he, whose hands held such astonishing resources for the supply of their bodily wants, was able also to bestow upon them more illustrious temporal benefits; to rescue them and their nation from the yoke of Roman servitude; to make the Jewish people rich, powerful, and happy; and to wield, as their mighty and magnificent Prince, the sceptre of universal empire. For that they had no thoughts of bowing to him as the Deliverer of their souls from the dominion of sin, and as the Head of that spiritual kingdom of God, "which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," their subsequent conduct fully testified. Jesus secretly withdrew from their unhallowed importunity, and soon after, with his disciples, crossed the sea of Galilee, and entered into Capernaum. Thither, on the succeeding day, the multitude followed him: and when they had found him, they said unto him, "Rabbi, when camest thou hither?" Their address was respectful, and their conduct denoted a certain kind of attachment to Christ. But he, who knew the hearts of all men, said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Then ensued a conversation between them, which, on the part of the Jews, was full of disrespect and

distrust, of captiousness and doubt, of murmuring and unbelief; and, on the part of our Saviour, of condescending instruction, sober reasoning, and mild reproof. His discourse, of which our text forms a part, seems to have had no salutary effect upon the multitude. Indeed, even many of his professed followers from that time went back and walked no more with him. Good reason, therefore, had our Saviour to say, "No man can come to me, except the Father, which hath sent me, draw him." "No man can come to me." For, "as in water face answereth to face," so did the hearts of those Jews to the hearts of sinners of whatever age or nation,—to our hearts, my brethren, if we are not reconciled to God through Jesus Christ. In that case, let us turn our censure of these faithless and ungrateful people upon ourselves. Let us consider how we also, most of us in times past, and perhaps some of us at the present time, have rejected, or continue to reject, the only Saviour of our souls. And this, too, in spite of the most abundant and satisfactory proofs of his being sent from God, and in opposition to the most powerful motives which either the joys of heaven, or the pains of hell, can place before us. So deep is this depravity of our hearts, and so perverse this inclination of our wills, that we also cannot go to Jesus Christ for salvation, unless we are drawn to him by the influence of God.

I propose, my brethren, to direct your thoughts to the farther contemplation of these truths, by

considering—First, What is meant by the drawing spoken of in our text: “No man can come unto me, except the Father, which hath sent me, draw him;”—and, secondly, Why this drawing is necessary.

I. What is meant by the drawing spoken of in our text.—Its Author is the Holy Spirit, procured by the sufferings and intercession of Christ, and sent by God the Father into our miserable world, to accomplish the benevolent purposes of Redeeming Love. This mighty and mysterious Agent is every where spoken of in Scripture as the proper efficient cause of faith in Christ. It is He who rouses the conscience of the sinner to discern the enormity of his guilt, the spirituality and extent of that law which he has broken, the holiness and justice of that Being against whom he has sinned, the dreadful doom to which he stands exposed, and from which nothing can save him but the mercy of God through Jesus Christ. It is this Spirit, who, having thus convinced of sin, of righteousness, and of judgment, discloses to the guilty soul its forlorn and wretched state, guides it to the foot of the Cross, destroys all its proud reluctance to receive the pardon of God as a free and unmerited gift, and disposes it to rely on Jesus Christ as its only Saviour.

Such is the effect of the drawing spoken of in our text, and such its Divine original. And is it not the part of true humility, my brethren, to rest satis-

fied with this concise and scriptural account of our subject ? Shall we venture to explore its profound and mysterious abysses ? Shall we measure the thoughts of the infinite and incomprehensible Mind, by our own ? Shall we, to whom every thing that surrounds us is a mystery ; who are bewildered and lost in the contemplation of the meanest reptile that crawls beneath our feet ;—shall we dare to scan the mode in which the holy Spirit of God has access to our minds ; how he enlightens our understandings, controls our wills, regulates our affections, subdues our sins, renovates our hearts, and draws us to Jesus Christ ? Shall we attempt to reconcile the absolute necessity of this agency with man's entire responsibility and guilt ; or its certain and uncontrollable effect with his character of moral freedom ? Shall we do this in the hope of getting rid of difficulties, which, it must be confessed, attend the consideration of this subject ? Or, shall we not rather acknowledge, that we find no greater perplexities here, than in a thousand other topics connected with man's existence as an accountable or even intellectual being ? Shall we not, as becomes us, believe what Christ hath spoken, although to us mysterious and incomprehensible—“ No man can come to me, except the Father, which hath sent me, draw him ?” But, my brethren, such is not the humility of man. He pries, with eager and even audacious curiosity, into the secret things of God. Hence it is, that so much has been written on the subject of Divine influence, with the design of rendering it plain and

intelligible to the human capacity. And hence the necessity which is laid upon the ministers of God's word, sometimes to discuss this important topic, according to the measure of their feeble abilities, in order to guard it against misapprehension and mistake. Suffer me, then, to lay before you a few thoughts, which may possibly serve to throw some light upon the meaning of our text.

1. This drawing is not physical, nor mechanical, nor compulsory, and yet it is certain in its effect. It is not physical. By this I mean that it is not like that agency which God exercises over the material world, and which we term, in its various developments and operations, "the Laws of Nature." The vast lights of heaven perform their accustomed rounds. Day and night, summer and winter, seed time and harvest, successively return. The vegetable and animal race spring into life, flourish, fade, and decay. Our own bodies carry on their silent and hidden processes. All this is done by the physical agency of God. The subject of it is matter; a substance, inert, senseless, and involuntary in all its motions. It cannot even wish to resist the hand of God; and it is only by a bold figure of rhetoric, that it is ever spoken of as yielding obedience to his command. Such is not the spirit of man. To say that his moral character is affected by a physical agency of God, is to confound the use of language, to destroy the distinction between mind and matter, to reduce the human soul to a level with the clod of the valley. Nor is it any objection to what has just

been said, that the Scriptures speak of sinners as being dead in trespasses and sins, and of saints as being created anew in Christ Jesus. Such terms are not to be taken in a literal sense. They describe not the nature, but the reality, and the might, and the sovereignty of that Divine Agency which is employed in the conversion of the wicked. Those persons, therefore, I apprehend, pervert the right meaning of the word of God, who say—that sinners have no more power, of whatever kind, to go unto Christ, than the corpse has to restore itself to life, or the thing formed to produce its own existence. The sinner is able to go unto Christ, if he were only willing. Nothing but his own obstinacy and guilt prevent him. Matter has neither inclination nor ability to move.

For similar reasons this drawing is not mechanical.—The principles of mechanism are nothing more than a certain modification and direction of the laws of nature. The matter, of which the machine is composed, is as truly inert as any other matter. It yields an unconscious and involuntary obedience to the control of the artist. Such is not the spirit of man. His moral character cannot be affected by any mechanical process or agency, without destroying his free and intelligent nature.

Nor is this drawing compulsory. Its very nature implies that the subject of it should be drawn to Jesus Christ of his own accord, cheerfully and heartily. To speak of one's being compelled to become a Christian, is a contradiction in terms. Of what

moral worth is the forced obedience of the child to its parent, or the constrained loyalty of the subject to his sovereign? The *will* must yield; it always does yield, when sinners are drawn to Jesus Christ. This drawing, therefore, may be resisted. It often is resisted, and when it becomes effectual, it is by making the sinner willing in the day of God's power. And it does thus become effectual whenever Divine Wisdom and Sovereignty so determine. For what saith our Saviour, in the very chapter from which our text is taken? "All that the Father giveth me *shall* come to me."

2. In the second place, This drawing is suited to the faculties of a rational and accountable moral agent.—Observe, my hearers, it is man who is drawn—man as he is, full of frailty and error, and loaded with guilt, "having his understanding darkened, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart:" but yet, *man as he is*—a being capable of discerning between right and wrong, having a conscience to reprove his transgressions, an understanding to discern and comprehend the doctrines of the Cross, and a will to be affected, if such be the pleasure of God, by the motives which the Gospel holds forth. Truth, therefore, and motives are the medium, through which the Spirit of God acts, in drawing sinners to Jesus Christ. And this truth and these motives are to be derived by us from no other source than the sacred Scriptures. "So then faith cometh by hearing, and hearing by the word of

God.” Hence we read—“Of his own will begat he us with the word of truth ;”—and, “In Christ Jesus have I begotten you through the Gospel. As, on the one hand, therefore, we are to acknowledge the Holy Spirit as the proper efficient cause in drawing sinners to the Saviour ; so, on the other, we must be careful not to disparage the means which he sees fit to use. There is an economy of grace as well as of providence and of nature. There is a connection between the presentation of truth and motives to the mind and heart of the sinner, and his subsequent faith in Christ ; a connection, indeed, independent of man, for it is constituted by God ; a connection, too, which is affected by so many hidden and intricate causes, various as the infinite diversity of human character and God’s difference of providential dealing with man, that it eludes our view, and often disappoints our conjectures : yet a connection which we discover in general to exist, and which therefore justifies the conclusion, that in the kingdom of grace God acts by general laws, and through the instrumentality of what we term secondary causes. In all this, however, my brethren, God forbid that I should detract from the sovereignty of his grace, or the necessity of his proper and direct influence in leading us to Jesus Christ. What I mean to assert is, that the Holy Spirit has seen fit to adopt a mode of acting in what relates to the salvation of sinners ; that this mode is, in one important respect, disclosed to us ; that, in this respect, it consists in using

Truth, and motives derived from God's word, to affect the mind and heart of man; and that such means, so far as we can discern, are the only means which are suited to a being of a rational and accountable nature. These means produce no effect without man's agency; yet their efficacy depends on God's agency. Neglecting them, we can have no hope of salvation. In their use, if effectual in drawing us to Jesus Christ, to God will be all the glory.

3. In the third place, This drawing usually discovers itself only by its *effects*, and is not usually to be distinguished from the operations of our own minds.—I say, usually; for I would not deny that God may, in some cases, vouchsafe to manifest, by distinct and certain marks, his peculiar and immediate presence to the soul. But such is not usually the fact. His Spirit acts, but we see only its effects. All is under his guidance and control, yet all appears to be our own thoughts and purposes. He leads us in the way in which he would have us to go, but his hand is unseen. He draws us to Jesus Christ, but we seem to ourselves to direct our steps. Shall we then arrogate any merit to our faith? By no means. God is its Author, but he sees fit to conceal his agency.

4. Hence, in the fourth place, this drawing is of such a nature as to render it extremely difficult, and in most cases impossible, to determine the precise time at which the sinner is first affected by it.—Were the agency of God in producing faith in the

heart a sensible one ; were the hand which leads us to the Cross visible ; then might the first moment of our reliance upon the Saviour be most easily ascertained. But our spiritual state is to be estimated by a comparison of our hearts with the word of God. And what says this word ? The fruit of the Spirit is “ love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Now what scrutiny, my brethren—what scrupulous caution is necessary, in order to determine whether we possess these heavenly graces. Let the advanced Christian, who, like a tree planted by the rivers of water, hath constantly brought forth his fruit in his season, indulge the unwavering hope that he shall eternally flourish in the paradise of God. But how shall the young convert, whose mind has been tortured and distracted with a sense of his guilt, who has been tremblingly alive to every alternate suggestion of hope and despair ; who has had so many doubts and perplexities ; how shall he venture to say with certainty, that at just such a moment he passed from death unto life ?

So far, then, as time, and scrutiny, and caution, are necessary to enable us to pass a judgment upon our spiritual state, so far it becomes difficult to determine, that at any one moment overwhelming evidence was afforded us of our having an interest in Christ. Still I would be far from saying that this is not sometimes the case. What I have offered is in the way of caution to those who think it necessary, or even important that the believer

should be able to ascertain precisely, or nearly so, when his faith in Christ had its commencement.

II. Having thus attempted to throw some light, however faint, upon this difficult subject of Divine influence, I proceed, in the second place, to consider why the drawing spoken of in our text is necessary. “No man can come to me, except the Father, which hath sent me, draw him.”—Observe, my brethren, the impossibility here spoken of is simply that which results from the want of inclination in the sinner to go to Christ. It is that same impossibility which the froward child pleads, when he says to his parent, “I cannot perform this or that act of obedience.” It is that same impossibility to which we refer, when we say of the inveterate sot, that he cannot renounce his cups. Now the lamentable fact is, that we are all by nature prone to sin. We are attached to our own selfish and sensual interest. We are unwilling to love God with our whole soul, and strength, and mind, and our neighbour as ourselves. Although conscience condemns us, and would justify God in passing his sentence of condemnation upon us; although we see that there is no hope of reconciliation with God, but through the death and merits of Jesus Christ; still we are unwilling to submit to the righteousness of God, and to be interested in the great propitiation which has been made for sin. Hence we cannot go to Christ. In other words, we will not. So deep and thorough is this depravity

of the human heart, as the Scripture every where teaches us, that there is no hope for man but in the sovereign mercy of God. If left to himself, it is morally impossible that he should be saved. And, my hearers, can we want proof of this? Alas! we find it near at hand—in our own hearts. Is there any one motive which we can conceive, that God does not this day present to our minds to lead us to Jesus Christ? He promises to the believer complete deliverance from the burden and punishment of guilt, his continual protection and blessing in this life, and beyond the grave an immortality of bliss. Why, then, do any of us reject the Saviour? Why is it that we cannot go to Christ, unless drawn thither by the Spirit of God? Let conscience answer.

A few reflections, by way of improvement, will conclude this discourse.

In the first place, how careful should we be not to reject or pervert the doctrine of a Divine influence, because it is attended with some apparent difficulties! It is the part of wisdom and good sense to be humble and modest. The greater the progress made by the philosopher in intellectual improvement, the greater reason, has he to pause and admire the wonders, and even mysteries, of creation. As we advance also in the knowledge of Divine truth, we should learn to bow with the most complete prostration of soul before the infinite and eternal One, and to exclaim, with devout humility,

that, "as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts."

You have seen, my brethren, that the drawing spoken of in our text is every way worthy of God, and suited to man, as a rational, accountable, and withal sinful, being. Do not, I beseech you, let any seeming difficulties which may attend the subject, and which result from our weak and limited understandings, and, perhaps, too often from our wayward hearts, lead you to despise or resist that influence which is necessary to lead us to Jesus Christ.

In the second place, if it be true that the Spirit of God acts through the instrumentality of truth and motives, how dreadful is the situation of those who neglect the public ministration of God's word, and the frequent and careful perusal of the sacred Scriptures ! These are "able to make us wise unto salvation through faith which is in Jesus Christ." In them we learn the character of God, and of his Son. In them we behold, as in a glass, our own deformity and guilt. In them are placed before us the most cogent motives which can be drawn either from the joys of heaven or the pains of hell, to induce us to lay hold of the hope which is set before us in the Gospel. He, therefore, who wilfully closes his eyes against this Divine light ; who makes the Bible, as to himself, a sealed book ; who endeavours to escape from the very hearing of the proclamation of peace ; how can he expect aught of God, but an

entire withdrawment of his restraining grace, and a complete abandonment to sin and ruin ?

In the third place, If the influences of the Holy Spirit are not usually to be distinguished from the operations of our own minds ; or, in other words, if we can discover them only in their effects by their directing and controlling our thoughts, emotions and purposes ; how watchful should Christians be over their own hearts ! “ Every good gift and every perfect gift, my brethren, is from above, and cometh down from the Father of lights.” To God are you indebted for all your moments of sober thought on the vanities of this life, and the awful realities of the future, Do you ever, amid the busy and fascinating scenes of the world, chide yourselves for consenting too much to its spirit, and imbibing too readily its maxims ? Does conscience ever smite you for yielding to a temptation or neglecting a duty, which, in the view of the world, is too insignificant to demand the notice of your moral judgment ? Are you sometimes inclined, even amid your cares and business, to direct the eye of faith to your heavenly Father, and to supplicate the continuance of his mercy and his grace ? Resist not, I beseech you, these heavenly suggestions. Grieve not the Holy Spirit, who thus calmly and silently leads your thoughts heavenward, and sheds abroad his love and his graces in your hearts. Do not rest satisfied with those Divine influences, which purify and elevate the holy soul in its secret retirements or seasons of social devotion. God is ever with you, although

you see him not ; his grace is ever ready for those who sincerely seek it, although the nature of its operation may elude their research. Watch over your hearts, then, that they may become fit temples for the residence of the Holy Spirit. So shall you be more and more cheered in this pilgrimage of trial, by the constant presence and guidance of God, until you reach at last the holy city, the new Jerusalem, where “ the sun shall be no more your light by day ; neither for brightness shall the moon give light unto you ; but the Lord shall be unto you an everlasting light, and your God, your glory.”

Again ; As the influences of the Holy Spirit are usually to be discovered only in their effects upon our own minds, then let the sinner beware how he attempts to stifle the alarms of conscience, to banish sober reflection from his mind, or to check any inclination which he may feel to attend to the things of his everlasting peace. Perhaps, God’s Spirit may now be striving with his spirit. Let him dread, then, to resist its monitory suggestions, lest haply he be found fighting against God.

Finally, how deep and entire must be the depravity of the human heart which renders necessary the interposition of God’s Spirit to draw sinners unto Jesus Christ. O let him who continues to reject the Saviour, ponder well this momentous and alarming truth : it is one which our Saviour uttered in the hearing of his unbelieving countrymen : “ Ye will not come unto me, that ye may have life !” “ No man can come to me, except the Father, which

hath sent me, draw him." Yes, my hearers, we all lie at the mercy of our offended Sovereign. We can do nothing that will make us deserving of his favour. If abandoned to ourselves, we must perish. We have only one hope left : —it is that of the drowning mariner, that some arm may be extended to save him. We have only one Refuge :—it is the Cross of Christ.

DISCOURSE XIII.

ACTS iii. 19.

*Repent ye, therefore, and be converted, that your sins
may be blotted out.*

THESE words are part of an address delivered by the Apostle Peter to a Jewish multitude, in the temple at Jerusalem, soon after the ascension of Christ. The occasion was this—"Peter and John went up together into the temple, at the hour of prayer, being the ninth hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, that is called Beautiful, to ask alms of them that entered into the temple: who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up; and immediately his an-

ele-bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the beautiful gate of the temple ; and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people—Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses ; and his name, through faith in his name, hath made this man strong, whom ye see and know ; yea, the faith which is by him, hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers.—But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore,

and be converted, that your sins may be blotted out."

Such was the occasion on which Peter addressed his countrymen in the words of our text.—They were full of amazement at the miracle which had been wrought, and which they were disposed to attribute to some inherent power or holiness in the Apostles. With what admiring and fearful attention would they listen to the words of Peter! What an ascendancy had he acquired over their minds! Had he now chosen to wreak his vengeance upon these murderers of his beloved Master, how might he have overwhelmed them with terror and dismay, by denouncing upon them the curses justly due to those who had crucified the Lord of glory! But grace had softened the heart of Peter, and every feeling of resentment was sacrificed to the more noble and generous object of proclaiming pardon even to the chief of sinners.

Equally benevolent, my hearers, is still the spirit of the Gospel; and to us who are so justly deserving of the Divine vengeance, to us who have crucified the Son of God afresh, and put him to an open shame by our infidelity, our disobedience, and our guilt; to us this very Saviour speaks, to-day, in the words of our text, "Repent ye, therefore, and be converted, that your sins may be blotted out."

Let us, then, with humble and penitent hearts, remembering that we stand in the presence of that God who hath commanded men every where to repent, and who hath denounced the most dreadful

anguish upon the finally impenitent ; let us endeavour to ascertain what is the duty of repentance, and be excited, under the influence of the Holy Spirit, to a constant practice of it, by considering,

First, Its nature ;

Secondly, Its necessity ;—and,

Thirdly, The motives that should lead to it.

1. We are to consider the nature of repentance. —To do this it is necessary to observe, that there are two words in the original Greek of the New Testament, both of which our translators have rendered by the term “repentance,” although they have meanings, in some important respects, very different from each other. One signifies a mere wish that some part of our past conduct had been otherwise, without any regard to its moral nature or consequences. The other denotes such a cordial, sincere, and permanent sorrow for all that we discover to be wrong in our past life, as will lead to a radical reformation of our whole moral character. It is the last which is used in our text, and, indeed, in all other passages which speak of genuine evangelical repentance. So that no notion can be more unscriptural or absurd than that held by some Papists, that repentance is a grace to be exercised at stated intervals, as a sort of penance ; a duty which is to cancel, at one stroke, all past transgressions, and which, indeed, may be deferred till the last moment of dissolution.

Very different from this is that repentance which is enjoined by the Gospel.

So far from being a desultory duty to be performed at intervals, it is a fixed habit of the soul, implying a constant detestation of sin, a lively regret for all we have committed, and a steady purpose of thorough and universal amendment. It requires in its possessor an enlightened and discriminating conscience ; for how can we sorrow for sin, unless we understand what it is ?

The true penitent, therefore, has correct views of the infinite excellence and purity of God's character ; of the indispensable obligation of all intelligent creatures, to obey his law which is holy, and just, and good ; of the injury done to his authority, by the violation of this law ; of the necessity of guarding it by a severe penalty, and of the justice of that sentence which inflicts everlasting punishment on every offender. Nor are these views of sin merely speculative : they touch the heart of the true penitent with deep humility and contrition. For he reckons himself among the chief of sinners ; his iniquities overwhelm him with shame and confusion of face ; he considers them as committed against that Being to whom he is indebted for all that renders existence desirable—against that Saviour who freely gave himself a propitiatory sacrifice for the sins of the world—against that Spirit whose monitory suggestions and attractive influences have so often pointed the way, and urged him to walk in the path to heaven. Memory.

spreads before him the scenes of his past life, and day after day passing in review testifies to the enormity of his ingratitude and his guilt. How many moments have been wasted in slothful and criminal supineness ! How many have been devoted to the gratification of the “lust of the flesh, the lust of the eyes, and the pride of life !” And how have all, even those which have witnessed in his breast some fervent aspirations after holiness, and earnest, though imperfect, attempts at obedience, been sullied by some lurking corruption ? For all this he grieves, not merely, nor principally, because such conduct has exposed him to the dreadful penalty of the law, but because he has been evil and unthankful to him whose very nature is “love.” With the Psalmist, he is ready to exclaim, “Against thee, thee only have I sinned, and done this evil in thy sight.”

The true penitent laments also the remaining depravity of his heart. Even in his most pure and holy moments—in those which witness the flight of his affections from earth to heaven, and the ineffable communion of his spirit with the Father of spirits—even then, while he discovers how some selfish and sinful desire insinuates itself into his soul, he feels the deepest and most hearty repentance for his present guilt ; for he then is best able to detect its true and odious character, by contrasting it with his clear apprehension of real purity and holiness of heart. And if such seasons, imbued with so sweet a savour of things heavenly and divine, and affording a prelibation of that blissful

state where sin can never enter,—if even such seasons demand repentance and reliance upon the merits of Christ, what deep sorrow will the true penitent feel as he observes his affections becoming more gross and more tainted with the corrupt influence of the world! How often will he exclaim, with the Apostle, “O wretched man that I am! who shall deliver me from the body of this death?” And sensible, from past experience, of his ignorance, and weakness, and guilt, he will tremble at the dreary prospect of a life which is always to be spotted with sin; resolving, however, by the aid of Divine grace, to struggle with the world, the flesh, and the devil, and, when he fails, ever to feel the deepest contrition and sorrow.

Such, my brethren, is the nature of genuine repentance. It is a fixed habit of the soul, under the direction of an enlightened conscience, discerning well between right and wrong, and sensible of the immense evil of sin. It implies a constant and cordial detestation of sin, a lively regret for all which we have committed, and a steady purpose of thorough and universal amendment.

II. I proceed, in the second place, to consider the necessity of this duty.—It is necessary to satisfy the demands of conscience. So powerful is this faithful monitor within our breasts, that it will be satisfied with no extenuation of our past guilt—with nothing short of sincere repentance. The sinner is on this account unhappy, for he stands self-condemned.

ned. He knows that he has violated the holy law of God, and that he deserves the Divine displeasure. He regrets that his transgressions must meet their deserved reward ; but, alas ! his sorrow is entirely selfish, and is not of a godly sort. And hence arises the evidence to his own mind, that being still impenitent, he yet retains his past sinful disposition ; which is, indeed, itself the root of all his transgressions, and which, therefore, renders him still an object of the just displeasure of God. Remorse, therefore, for the past, and dreadful forebodings of the future, often fasten upon his soul. Dismal and terrible are his anticipations of that future world of woe, the anguish of which will receive its keenest poignancy from the fact that repentance will forever be a stranger to its miserable inhabitants.

Again ; Repentance is necessary to ensure any prospect of future amendment.—Perhaps there is scarcely a man living, except some solitary monster of iniquity, whose vast and complicated enormities have blunted every perception of the moral sense, and produced that consummation of depravity the perpetration of crime for its own sake ; who does not hope at a future period to correct some sinful propensities which he now acknowledges in his own heart. But, alas ! how foolish and unwise are our judgments on all moral subjects, while sin retains its empire in the breast ! Future amendment is intended while past and present guilt excites no penitential sorrow. As well may the intemperate

man promise himself a future deliverance from the miserable thralldom of his appetite, while continuing to enjoy his cups. He, who sincerely hopes ever to hate sin, must now hate it: he who anticipates future reformation, must now exercise unfeigned repentance.

Again ; Repentance is necessary to procure the pardon of our past sins, and the protection and favour of God.—I do not mean by this, my brethren, that repentance, however hearty and unfeigned, can make atonement for guilt, or recompense the injury done to the Divine government by our violation of its just laws. It may, indeed, render its possessor a proper object of the Divine favour ; it may prepare him for obedience hereafter ; but can never remedy the evil of his past offences—for those offences have endeavoured to oppose the rightful dominion of the Sovereign of the universe, and to introduce anarchy, confusion, and woe, into his intelligent creation.

I know there are those who teach a different doctrine—who give such a virtue to repentance as to make it obliterate all past guilt, and satisfy the demands of Divine Justice. I will not stop to confute this notion, so dishonourable to the cause of the Redeemer, and so destructive of the souls of men, by placing it in the light of human reason alone, which, when investigating religious truth, affords such imperfect aid, not to say deceptive guidance.

Let Jesus Christ be our Guide : let us cast one look at Calvary, and ask, Why there the Cross was erected ? It sustains in excruciating torture the only begotten Son of God. Unlike the holy martyrs, whose souls, sublimed (so to speak) by their last agonies, are almost emancipated from their prison of clay before they quite leave it, and enjoy a sweet prelibation of that blissful presence of God, to which they will soon be introduced in its more full beauty and lustre—this holiest of martyrs, this pure and spotless Being, is overwhelmed with the tremendous consummation of his great work, and exclaims —“ My God ! my God ! why hast thou forsaken me ?” What ! does not the recollection of his past innocence sustain him in the trying hour ? Is He, the Holy One of God, denied that consolation which has been so often afforded to some of His humble followers ? He cries with a loud voice, and yields up the ghost. Nature bears witness to the dignity of the Sufferer, and to the value of his death, by prodigies the most awful and portentous.

And can you, my brethren, believe that this terrible tragedy is acted merely to give Jesus Christ an opportunity of placing before his disciples an example of patient resignation and obedience to the will of God ;—of meek forbearance under the grossest injuries, sealing the truth of his divine mission by a martyrdom so singular and dreadful ? To suppose this, is to insult God, by impeaching his benevolence and his wisdom ;—his benevolence,

by imposing so heavy a weight of suffering upon an innocent victim, when every purpose might have been answered by a death less excruciating to both body and soul ;—his wisdom, for sure it was to be expected that a death so awful, and marked with such prodigies, would naturally lead every beholder to attach to it a value infinitely above that ascribed to common martyrdom. The terrible majesty of our Saviour's death would then be calculated to lead all who became acquainted with it into the grossest error.

But, my brethren, the sacrifice of this Lamb of God had a meaning most awful and momentous : it testified, that without shedding of blood, there is no remission of sin. It proved to the universe of God, the awful inflexibility of his justice ; and that sin, even in this little world, this corner of his vast dominions, was such an outrage upon the economy of his government, and, if suffered to pass with impunity, would be so destructive of universal happiness, that, to atone for it, no less a sacrifice than the Son of God was necessary. This sacrifice, too, had a meaning most gracious and condescending. It testified, that such was the benevolence of God toward those who had rebelled against him, that he was willing to devise some means by which his honour might be preserved, and yet they restored to favour. Hence was Christ wounded for our transgressions, and bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed. All we like sheep have gone

astray ; we have turned every one to his own way ; and the Lord hath laid on him the iniquity of us all. Now God can be just, and yet the justifier of him who believes in Jesus. When I say, therefore, that repentance is necessary, if we would obtain the pardon of our past sins, and the protection and favour of God, I do not mean, that it alone is necessary. To repentance toward God must be joined faith in our Lord Jesus Christ ;—the one, to teach us the greatness of our guilt by leading us to rely solely on the merits of the Saviour for reconciliation with God ;—the other, to produce within us that deep humility and self-abasement, that godly sorrow and contrition for sin, and that earnest purpose of amendment, which are so necessary to prepare us for approaching to the presence of Him who is of purer eyes than to behold iniquity.”

III. Let us now, in the last place, consider the motives which should lead us to repentance. They are disclosed in our text—“Repent ye, therefore, and be converted ; that your sins may be blotted out.” Sincere repentance, then, regards the obliteration of guilt from the table of our own hearts, and from the book of God’s remembrance. And did we, my brethren, duly appreciate these two motives to repentance, how ready and anxious should we be to exercise this chief of Christian graces ! Think what it is to be freed from the dominion of sin—no more to feel the influence of those wicked passions and lusts which war against the soul ;

and which, even in the enjoyment of their most favourite objects, so far from conferring true peace on the bosom in which they reside, serve only to distract and harrass it with care, anxiety, remorse, and woe. Think what it is to have these enemies of our real happiness destroyed, and in their place to feel the sweet dominion of love toward God, and goodwill to man.

Repentance produces this happy change. Peace of conscience, and joy in the Holy Ghost, reign within the bosom. All is calm and cheerful. Indeed, God himself, the source of all good, condescends to occupy the heart of the truly penitent. "For thus saith the High and the Holy One that inhabiteth eternity, whose name is holy—I dwell in the high and holy place, with Him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." And here, my brethren, we are furnished with a test of the sincerity of our repentance. Do we seek and exercise repentance, in order to purify the heart, and free it from the dominion of sin? Do we grieve for our past and present guilt, because it is such base ingratitude against the Best of Beings? In fine, do we sorrow for sin, because we detest it in all its shapes, however fascinating—in all its forms, however disguised so as to be taken by a corrupt world as innocent and lawful—in all its subtle and ingenious devices, seducing us to comply with certain maxims and customs of this sinful age, under pretence of rendering virtue more

lovely and attractive ;—I say, do we sorrow for sin, because we detest it in these its more refined workings, as well as in its grosser attacks upon our purity of heart and life ? Much, however, as this disinterested detestation of sin is necessary, as a constituent, and indeed prominent trait of genuine repentance ; and much as we ought to be excited to this duty, that the influence of sin on our hearts may be entirely destroyed ; there is still another motive to repentance in our text, addressed to that love of our own safety and happiness, which no principle of our religion forbids us to indulge.

The expression, “ that your sins may be blotted out,” when compared with other similar phrases in Scripture, evidently refers to a deliverance from that punishment justly due to transgression. God, then, has been pleased to declare, that sincere repentance, which always implies a cordial faith in Christ, is necessary to save us from the wrath to come. How terrible is the danger, how tremendous the doom, to which we are exposed by sin ; and yet how simple the condition of deliverance !—repentance toward God and faith in our Lord Jesus Christ. Alas ! could we hesitate a moment to comply with this condition, did we but fully realize the importance of these words—“ The wrath to come ?”

Painful is the task, my hearers, with the ministers of God’s word, to point to sinners the sad termination of their career of wickedness. And, sometimes, this would seem but to render more callous

the heart of the sinner ; perhaps, because of the familiarity of most minds educated in Christian lands with this awful subject ; or, in some cases, because it attacks that disdain of cowardice, which, in a few souls, lofty, bold and heroic amid all the dangers of this life, would shrink from the suspicion of fearing even that dread Being, who can, with a word, sink them to their original nothing, or consign them to irremediable woe.

But, my hearers, if such be your choice, lay aside for a moment, I beseech you, this sad insensibility,—this presumptuous daring. Be alive to your own true interest—mock not the information of your real danger. Look forward a little through the successive changes of your future life. Like the present, they will, perhaps, continue to rouse some of you to the ardour and bustle of business ; some to the fascinations of pleasure ; and others to the chase of fame. Day after day will roll by, furnishing, each in its turn, a sad memento to your weary minds, that all below is “ vanity and vexation of spirit.” Think not the world will ever afford you more happiness than at present. The hour of your departure will at length arrive, of your final adieu to this world, of your entrance upon that future state of being, in which God has declared, that he that enters unholy, shall be unholy still ; and if unholy, then miserable, and miserable for ever.

O ! tremble, then, at the sentence which awaits the finally impenitent. Our Saviour will himself pronounce, “ Depart, ye cursed, into everlasting fire,

prepared for the devil and his angels.” Shudder at the thought of entering that dismal abode of woe, “where the worm dieth not, and the fire is not quenched.” Fear him who thus holds the awful sceptre of a dominion most just and holy. His justice is arrayed in dreadful majesty, and well may strike his enemies with terror. His mercy is clothed with condescension and pity : it breathes pardon to all the truly penitent : it points to Jesus Christ, who is able to save to the uttermost all who come unto God by him : it addresses us, this day, in the language of our text, “Repent ye, therefore, and be converted, that your sins may be blotted out.”

DISCOURSE XIV.

HEBREWS xii. 2.

Looking unto Jesus, the Author and Finisher of our faith.

IN the chapter preceding that from which the words of the text are taken, the Apostle traces, in a brief outline, the history of the faithful. From Abel to the prophets, he describes the lineæge of the children of God, and by a succession of illustrious examples, shews how the *same* spirit of faith confirmed and cheered the hopes of all the saints of old, under their severest trials and sufferings. God was the object of their firm and unshaken confidence. Leaning on the arm of Omnipotence, and looking for their final reward beyond all that lies on this side the grave, they trusted every promise and obeyed every call of Jehovah, through whatever path of difficulty and danger it might lead them. The proof of their faith, though severe, was short. The pilgrimage was soon ended, and its wanderings, though often sad and weary, conducted them, one after the other, to the Canaan of eternal rest. "Wherefore," says the Apostle, animated by the

bright vision of the long train of worthies which had just passed before his eye, and giving vent to all the fervour of his bold and ardent spirit—"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." In this beautiful and cogent exhortation, the Apostle alludes to certain public games which were common at that time in the pagan world. At these games were various exhibitions of strength and agility, among which not the least conspicuous was running on foot for some prize of victory. The competitors in such races were well prepared for the contest. They took care beforehand, by a proper regimen and discipline, to give their bodies all the strength and vigour of which they were susceptible; they divested themselves at the race of every useless incumbrance; they caught the spirit of emulation from the gaze of the surrounding spectators, among whom were many who had previously taken a part in the same games, and were wearing the laurels of their triumph; they fixed a steady eye on the goal which was before them, and, rushing impetuously forward, sought a fading crown of glory from the hand of the director and arbiter of the contest.

To such a scene did Paul allude, when he exhorted the Hebrew Christians to run with patience the race that was set before them. He urges them to be animated by the example of the many worthies of whom he had been speaking, and whom he describes, by a bold figure of rhetoric, as looking down from their seats of bliss on the theatre of this lower world, to witness the struggles which the followers of Christ were making to procure an incorruptible crown. He directs them to cast away every weight of sin which might impede their course, and, above all, he calls them to look unto Jesus, the Author and Finisher of his and their faith, the great Superintendant of the holy contest in which they were engaged, the final Arbiter of their destiny, and from whom they would receive the glorious reward of all their toils and sufferings.

My brethren, it is our duty to run the same race of Christian perseverance, and, if we are faithful unto the death, it will be our happiness also to receive that crown of glory which fadeth not away. We, too, have all the motives of encouragement and consolation which Paul addressed to the Hebrew Christians; but waving all the rest, let us confine our attention to this single consideration, that Jesus is both the Author and Finisher of our faith. Let us endeavour to understand this truth in its proper extent and importance, and then make such a practical use of it, as will tend, under the blessing of God, to confirm and advance us in our Christian course. For this purpose I propose to

consider,—1st, In what respects Jesus is the Author of our faith,—2dly, In what respects he is the Finisher of it,—and 3dly, How we are to look unto Him in this interesting character.

I. Let us consider in what respects Jesus is the Author of our faith.

1. He is the Author of our faith, by accomplishing those events in the economy of God's government, which were necessary to open the way for the promulgation of the doctrines of the Cross.—These doctrines all harmonize and centre in one point, the reconciliation of sinful man to the offended Majesty of heaven, through Jesus Christ. But how was this proclamation of mercy to be made to a world of rebels, without infringing the authority of God's law ; without sullyng the honor of his government ; without shaking the stability of his throne ? Infinite Wisdom solved these tremendous difficulties, and devised a scheme of redemption which should be as illustrious in displaying the justice as the mercy of God. The Son of God condescended to pour out his blood for the remission of sin, that God might be just, and yet the justifier of him who believes in Jesus. The cross was to sustain a Victim so pure, so immaculate, so holy—what do I say ? it was to bear on its torturing arms the Son of God himself—one who declared himself equal to the Father—a dying spectacle to angels and to men, to prove that sin could be expiated by no sacrifice less costly. Now, my brethren, elevate your minds to the contempla-

tion of this august and awful scene ; the Son of God descending from heaven and dying on Calvary, to ransom our ruined race from the dreadful consequences of sin : think, too, how much was to be done to prepare the way for so astonishing an event. From the time that the consoling prophecy was given, that the seed of the woman should bruise the head of the serpent, to that awful moment of consummating the work of redemption, when Jesus exclaimed, “ It is finished ”—in this long lapse of ages, how many grand events must transpire before the “ fulness of time ” could come ! A deluge must sweep from the earth its sinful inhabitants, a chosen few must be preserved to re-people the world. Their descendants must be scattered abroad. Abraham must be called from his kindred, and a solemn covenant be made with him by Jehovah, to preserve in his seed the line of the faithful. His descendants must be led forth from their Egyptian bondage. The law must be given from mount Sinai. The Jewish economy must be established. The heathen must be scattered before the children of Israel, and themselves established in the promised land. They must become a distinct people, separated from the rest of the world to retain the knowledge of the true God, and to furnish a parentage for the expected deliverer of mankind. But the time would fail me to tell of the vast changes which this wonderful people experienced : of the revolutions too, which were all the while

taking place in the Gentile world—the rise and fall of empires, the progress of arts and sciences, the turning and overturning of the great mass of human affairs and projects, by all of which the way was preparing to usher in one simple but grand event; the sacrifice on the cross of the only begotten Son of God.

Now, who had the controul of this astonishing order of things? Who superintended and directed these momentous events? It was the Son of God himself, as we are abundantly taught in Scripture; He who was in the beginning with God, and was God; by whom all things were made, and by whose providential agency they have continually been sustained. He took on himself the whole work of redemption in its preparation, its progress, and its consummation. After having guided by his controlling hand the long train of events which must precede his appearance in our world, when the fulness of time was come, he left the bosom of his Father, took upon himself the form of a servant, and became obedient unto death, even the death of the cross. *Then*, and not till then, could repentance and remission of sin be preached in his name. *Then*, and not till then, could the doctrines of the Cross, the great object of the Christian's faith and confidence, be fully unfolded and explained. Let us look then, my brethren, unto Jesus as the Author of our faith, because he hath accomplished those events in the economy

of God's government, which were necessary to open the way for the promulgation of the doctrines of the Cross:

2. Jesus is the Author of our faith, by having promulgated himself, and by his Apostles, the doctrines of the Cross.—After the way was opened for the pardon of sin, and for man's acceptance with God, by the obedience, the sufferings, and the death of Christ, it was still necessary that the meaning of these wonderful events should be explained. Otherwise, they would have been shrouded in impenetrable mystery : and man, though so deeply interested in them, could only have gazed on them with wonder and awe. Our Saviour, therefore, before his crucifixion, and his Apostles more fully after it, taught the connection between his sufferings, obedience, and death, and man's salvation. They taught, that by the blood of Jesus, a full pardon of guilt might be obtained, and that the simple conditions of this pardon were, repentance toward God, and faith in Jesus Christ. These doctrines of the Cross, my brethren, have reached our ears. The Son of God, who now guides and governs the affairs of this lower world, hath distinguished us by his providence from thousands of our fellow men, by placing in our hands the records of his sufferings and death, and by instructing us how we may become interested in the atonement which he has made for sin. From him emanates the light of religious truth, which beams upon us in meridian lustre. To him, therefore, let us look, as the Author of our faith,

because he hath by himself, and by his Apostles, promulgated the doctrines of the Cross.

3. Jesus is the Author of our faith, by producing this grace within us, through the influences of the Holy Spirit. It was not *enough*, my brethren, for our Saviour to accomplish those events which were necessary to prepare the way for the promulgation of the doctrines of the Cross. It was not *enough* for him to have promulgated, by himself and his Apostles, these doctrines so glorious to God, and so interesting to man. The most difficult part of his work yet remained to be accomplished ; the greatest obstacle was yet to be removed ; the most splendid triumph was yet to be won. He had satisfied the demands of Divine Justice. He had conquered the powers of darkness ; but he had not subdued the heart of man ; that almost impregnable fortress of iniquity, full of passions and propensities the most sinful ; subject to the dreadful rule of the powers of darkness ; in league with the great adversary of all good ; hostile to the interests of its rightful Sovereign ; unwilling to submit to his lawful authority ; and, above all, spurning with deadly hatred his kindest overtures of pardon and reconciliation. This foe must be subdued, and none but the arm of Omnipotence could subdue it. Christ, by his death, procured for sinful and rebellious man the influences of the Holy Spirit, and this mighty and mysterious Agent perfects the triumph of the Cross. Your experience, Christians! will testify, that if you have aught of faith

in your hearts toward the blessed Redeemer, it was indeed the gift of God. His Spirit first enlightened your benighted understandings to discern the things of your everlasting peace. His spirit first convinced you of sin, of righteousness, and of judgment. His Spirit first bowed your will in submission to God's will. His Spirit first led you to sincere repentance for all your guilt, and to embrace Jesus Christ as your only Saviour and your only hope.—And *your* experience also, my fellow-sinners, who are yet strangers to Christ, your experience will testify, that without the influences of God's Spirit upon your hearts you must remain his enemies, and have no share in the benefit of his Son's death. Else, why is it that you continue to reject this Saviour; you who are so convinced of the shortness and vanity of human life—of the certainty of death, judgment and eternity—of the awful realities of heaven and of hell—and of the truth of God's most solemn declaration, “He that believeth not the Son shall not see life, but the wrath of God abideth on him? Why is it that, in spite of all that has been done for your salvation; in contempt of those doctrines of the Cross, which have been so often proclaimed within your hearing, and the truth of which you hesitate to call in question; in disregard too of your own best good;—why is it that you still reject the Saviour? It is because his Spirit is necessary to renovate your hearts, and to lead you to believe on him. Be convinced, I pray you, of this humbling, yet salutary truth; and let us all look,

without further delay, unto Jesus as the Author of our faith, because he alone can produce this grace within us, through the influences of the Holy Spirit.

II. I proceed to consider in what respects Jesus is the Finisher of our faith.

1. Jesus is the Finisher of our faith, because he is now accomplishing, and will continue to accomplish, those events, in the economy of God's government, which are necessary to prepare the way for the consummation of his mediatorial work. Many of the objects of our faith, my brethren, are still future. We look forward to the universal diffusion of the religion of Jesus, and the complete establishment of his dominion through the earth ; to the resurrection of all men from the dead ; to the dissolution of this material world ; to the day of judgment, and to the retributions of eternity. Now how much remains to be done in the economy of God's government, to prepare the way for the arrival of these grand and momentous events ! That they will happen we do most firmly believe ; but we are not enough disposed to think of that Omnipotent Agent who is now guiding and controlling all the affairs of this lower world, with reference to the glorious consummation of his mediatorial work. It is Jesus Christ who is thus wielding the destinies of man, who is accomplishing those astonishing changes in the earth, which have of late so baffled the conjectures of politicians, so confounded the sagacity of the great, and filled all

men with awe and wonder. It is Jesus Christ who will go on to effect revolutions still more surprising ; to pull down and build up states and empires ; to punish nations for their sins ; to eradicate the remains of ancient and cruel superstitions ; to enlighten and reform mankind ; to animate the prayers, and concentrate the efforts, and knit together the affections, of those who have espoused his cause throughout the whole world ; to heal the divisions and animosities of sects ; and, through the instrumentality of his disciples, to make the influence of his doctrines universal among men. It is Jesus Christ who will adorn the Church with its millennial lustre. It is Jesus Christ who will come in the glory of his Father to accomplish the dread solemnities of the final day. At *his* voice the sea, and death, and hell shall give up their dead. All men shall stand before *his* tribunal. At the breath of *his* mouth the elements shall melt with fervent heat, and vanish into their original nothingness. *His* lips, my brethren, will pronounce the eternal doom of each one of us : and as *He* sentences us, we shall either sink into the horrors of the infernal world, or rise with him to the joyful mansions of complete and unfading bliss. Let us look then, unto this Jesus, as the finisher of our faith, because he is now accomplishing, and will continue to accomplish, those events in the economy of God's government, which are necessary to prepare the way for the consummation of his mediatorial work.

2. Jesus is the Finisher of our faith, because he continues to instruct us more fully in the doctrines of the Cross.—The Christian's faith is in one sense progressive. He is not at once enlightened into the knowledge of all the truths of the kingdom of God. "By reason of use, his senses are exercised to discern both good and evil." By embracing wider and wider views of religious truth, he "leaves the principles of the doctrine of Christ, and goes on unto perfection." He searches his Bible. He listens to the public ministrations of the word. He explores the recesses of his own heart. He looks back upon the experience of his past life. He scrutinizes the dispensations of Providence. He extracts from all these sources the richest food for his faith. He acquires a supply of heavenly manna ; and, nourished by it, he is continually growing up unto "a perfect man, unto the measure of the stature of the fulness of Christ." Now to *whom* is the Christian indebted for these various sources of improvement in the Divine life ? *Who* is thus, by his providence and his word, casting a brighter and brighter light upon the Christian's path toward heaven, elevating his views more and more above the things which "are seen and are temporal, and fixing them with intenser gaze upon the things which are not seen and are eternal ?" It is Jesus Christ, the Disposer of all events, the Shepherd of his own flock, the Head of his church, the King in Zion. To him, therefore, let us look, my brethren, as the Finisher of our faith ; because he continues

to instruct us more fully in the doctrines of the Cross.

Finally ; Jesus is the Finisher of our faith, because he confirms and invigorates this grace within us by the influences of his holy Spirit, and will finally perfect it in the unclouded vision of the heavenly world. The kingdom of heaven in the heart of believers is like a grain of mustard seed ; small in its origin ; gradual in its growth, but all the while pushing upward to maturity ; unfolding its latent energy ; and at last, when transplanted to the paradise above, displaying itself in complete luxuriance, and beauty, and perfection. Faith is this germ of all the Christian graces ; but how much Divine culture is necessary, ere it discloses its proper fruits ! Too often, the cares of this world and the deceitfulness of riches choke this seed, and it becomes unfruitful. Indeed, it would soon languish and die, did not the same hand which originally planted it in the believer's heart, continue to refresh it with the dews of Divine grace. Jesus Christ is careful not to forsake those whom the Father has given him. Having begun the good work of faith in the soul, he will carry it on unto perfection. Yes, Christians, notwithstanding your errors and sins ; notwithstanding your deplorable conformity to this world ; notwithstanding the injury you do to the cause of the Redeemer, by so ungratefully neglecting to act in all things as becomes his humble followers ; notwithstanding the little you do for Him by whose blood you have

been redeemed from the curse of the law, he does not forsake you. How often does he reclaim your wandering feet, by convincing you that the world which you are sometimes seduced to love, is but vanity and vexation of spirit ! How often does he excite within you the sigh of penitence for your sins ! How often does he lead you to form holy and successful resolutions of amendment ! How often does he guard you against the temptations which do most easily beset you ! How often does he chasten you by frustrating your favourite worldly projects, and by depriving you of some worldly good, and thus lead you back to God ! How does he bless you in the enjoyment and use of all the means of grace ! How does he condescend himself to occupy your hearts by the influences of his Holy Spirit, confirming and invigorating your faith, and increasing within you every Christian grace and virtue ! And thus will he still continue to reclaim, to chasten, to instruct, and to guide you. If you are truly his disciples, nothing shall separate you from his love ; nothing—"neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus your Lord." He will ever be near you, to strengthen and increase your faith. By this faith he will fortify you to resist the great adversary of your souls. By it, he will enable you to overcome the world. By it, he will purify your

hearts and ripen you for heaven. By it, he will cause you to triumph over your last enemy, the king of terrors. By it he will thus bring you to the gates of paradise.—Then shall Faith have done its perfect work. Then shall Jesus be emphatically the Finisher of it, by rendering it no longer necessary : for he will introduce you to the unclouded vision of the heavenly world. Faith will be swallowed up in sight. “ Now ye see through a glass darkly, but then face to face : now ye know in part, but then shall ye know even as also ye are known.” Then will be the termination of the race that is now set before you. Then, if you continue steadfast unto the end, you will receive from Christ himself that crown of glory which fadeth not away.

Look, therefore, my brethren, unto Jesus, as the Author and Finisher of your faith. Look unto him with a spirit of *confidential trust* : for His omnipotent arm manages, in its vast extent, the sublime work of redemption, and will bring it to a most glorious and successful result—a result which will reflect the brightest lustre on the character of God, and redound to the eternal and unspeakable happiness of all who put their trust in him. Look unto him with a spirit of *humble docility* : for in him “ are hid all the treasures of wisdom and knowledge :” from him must you hope to derive that light of Divine Truth, which is to shine in the dark places of your understanding ; thence to dispel all error, and doubt, and perplexity, and to guide you in the way everlasting. Finally, look unto him with a spirit of

cordial dependence: for the Comforter, which he sends, first shed abroad the love of God in your hearts. And to this same Spirit of holiness must you constantly be indebted for the increase of your faith. He alone can preserve it from shipwreck.—He alone can make it as an anchor of the soul, both sure and stedfast. He alone can so confirm, and invigorate, and ripen it, that it shall be prepared at last to be finished and swallowed up in the unclouded vision of the heavenly world.

DISCOURSE XV.

HEBREWS xii. 2.

Looking unto Jesus, the Author and Finisher of our faith.

WHILE discoursing from these words, the last Sabbath, I attempted, my brethren, to place before you the several respects in which Jesus Christ may be considered as the Author and Finisher of our faith. From what was said, it would seem that he is entitled to this appellation for the following reasons: because he accomplished those events in the economy of God's government, which were necessary to open the way for the promulgation of the doctrines of the Cross; because he promulgated, by himself and by his Apostles, these doctrines, so glorious to God, and so interesting to man; because he alone produces faith within us, through the influences of the Holy Spirit; because he is now accomplishing, and will continue to accomplish, those events which are necessary to prepare the way for the consummation of his mediatorial work; because he continues to instruct us more fully in the doctrines of the Cross; because he con-

firms and invigorates our faith, by the influences of the Holy Spirit, and will finally perfect it in the unclouded vision of the heavenly world. Such are the various attitudes in which Jesus Christ presents himself to our view, as the Author and Finisher of our faith. Thus, wielding the sceptre of universal empire, and managing in its vast extent the great work of redemption ; thus carrying it on to a most successful and glorious result, which will reflect the brightest lustre on the character of God, and redound to the eternal happiness of all who put their trust in him ; thus opening the treasures of his infinite wisdom and knowledge, and distributing most liberally the riches of Divine Truth, to all who will receive and use them for the relief of their spiritual wants ; thus shedding down, as the choicest of his blessings, the Holy Comforter, to renew the hearts and invigorate the graces of all whom his Father hath given him ; thus supporting and guiding his disciples, through this pilgrimage of tears, in the straight and narrow path which leads to the mansions of eternal rest ;—sustaining this character so sublime and so interesting, most justly is he proposed to us by the Apostle as the great Object of our faith.—Wherefore, while running with patience the race that is set before us, while struggling for that crown of glory which fadeth not away, Christians are called upon by every principle of reason, by every motive of esteem, by every tie of gratitude, continually to look unto Jesus with a spirit of confidential trust, of humble docility, and of cordial

dependence. These are the affections which should glow in the breast of every believer who hopes to “hold the beginning of his confidence stedfast unto the end;”—and to urge upon you, my brethren, the duty of cultivating these affections is the object of this discourse.

I. First, then, it is the duty of Christians to look unto Jesus, as the Author and Finisher of their faith, with a spirit of *confidential* trust.—If he manages the work of redemption in all its vast and momentous extent; if from that remote moment in eternity, when he pledged himself to leave the bosom of the Father, and pour out his blood on Calvary for the remission of sin, to that glorious consummation of his mediatorial character, when, all things having been subdued unto him, he shall deliver up the kingdom to God, that God may be all in all; if during the lapse of these long and eventful ages, *his* hand has wielded, and shall still wield, the sceptre of the kingdom of grace, then is that kingdom *safe*, nor shall even the gates of hell prevail against it. Let not, then, the weakest disciple of Christ give place, for one moment, to doubt or despondency. Let him remember *who* that Saviour is in whom he hath trusted. He is the Friend of sinners. Full of compassion toward a world lying in wickedness, anxious to rescue every sincere penitent from the tremendous curse of the law, He condescended himself to feel this curse, and to drink, to its dregs, that mysterious

cup of wrath, the very anticipation of which so agonized his soul, that his human nature almost shrunk beneath the torture, and found a temporary relief only in a sweat of blood. Yes, my brethren, the garden of Gethsemane, with its midnight scene of anguish ; the hall of Pilate, with its cruel scourges, and mocking crown of thorns ; the hill of Calvary, with its torturing cross and reviling persecutors ; these testify with a language, forcible, honest, and affecting as the last accents of the dying, that Jesus is the Friend of sinners. Never, therefore, has he deserted, never will he desert, his mediatorial work ; never has he forsaken, never will he forsake, the most timid disciple, who sincerely trusts in him. Consider then, my brethren, the love which Christ bears to all his followers : a love strong as death, which many waters cannot quench, nor floods drown : and let it constrain you, by a sweet and irresistible necessity, continually to look unto him with a spirit of confidential trust. Consider too, that, as Mediator between God and man, he is invested with all dominion in heaven, and earth, and hell ; and that he shall rule till he hath put all enemies under his feet. Consider, that in his Divine nature, he is the brightness of the Father's glory, and the express image of his person, upholding all things by the word of his power ; nay, that he is "the mighty God, the everlasting Father, the Prince of Peace." As therefore, on the one hand, what he hath *done* for sinners is a pledge, that his love toward all who trust in him will never suffer abatement

or diminution ; so, on the other, what he *is* in his own exalted and Divine character affords the most convincing proof, that if infinite knowledge, and wisdom, and power, can secure the accomplishment of a purpose, then is the kingdom of grace *safe* ; then shall none of Christ's *true* disciples perish, nor shall any pluck them out of his hand. “Be strong, therefore,” my brethren, “in the Lord, and in the power of his might ;” and let the Divine majesty and dominion of Jesus, as well as the unwavering constancy of his love, lead you continually to look unto Him with a spirit of confidential trust.

II. Look unto him, also, with a spirit of *humble docility*.—If *He* has risen upon our benighted earth, the glorious Sun of Righteousness, with healing in his wings ; if *His* beams alone could dispel the cheerless midnight of moral ignorance which brooded over all the Gentile world ; if the rays of *His* truth are still necessary to illuminate the dark places of our understanding, and to pour upon the soul the refreshing light of “the knowledge of the glory of God, as it shines in the face of Jesus Christ ;” then ought we no longer to direct our course toward futurity by the wandering stars of human philosophy falsely so called, nor pursue, as guides in the path of duty, the deceptive meteors of our own proud and erring reason. “We have a sure word of prophecy ; whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our

hearts.” “ God, who at sundry times and in divers manners, spake in times past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son.” Jesus Christ hath given us the words of eternal life ; and if *He* is thus the Source of all Divine truth ; if he is the medium through which Jehovah hath disclosed to us all that we know of his will and our duty, all that we know of the pardon of sin and of acceptance with God, all that we know of an immortality beyond the grave, all that we know of a final judgment, all that we know of the joys of heaven and the terrors of hell ; then most meekly should we sit at the feet of Jesus, and imbibe the lessons of wisdom from his lips. Prize, then, ye who profess to be his disciples, the oracles of Divine Truth which he has placed in your hands, on the pages of which he lives over again, as it were, his life of humiliation and suffering, speaks to you again as never man spake, and “ before your eyes is evidently set forth crucified among you.” Listen to his voice ; receive with meekness his ingrafted word, which is able to save your souls ; lean not to your own understandings ; look continually to Jesus Christ, as your Instructor, and Pattern, and Guide, with a spirit of humble docility.

III. Again ; Look unto Jesus, my brethren, as the Author and Finisher of your faith, with a spirit of *cordial dependence*.—Our Saviour hath done so much in the affair of our salvation, that we are

often led to think he hath not done all ; and that something is left for us to perform, which will entitle us to at least a small share of credit at the bar of God. But this is to forget, that “ we were by nature the children of wrath ;” that we were dead in trespasses and sins ; that God hath quickened us together with Christ ; that “ by grace we are saved through faith, and that not of ourselves, it is the gift of God ;” that “ we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” It is to forget, that we cannot go on to “ work out our salvation with fear and trembling,” unless “ God work in us, both to will and to do of his good pleasure.” It is to forget, that all those wonderful events which our Saviour accomplished before the doctrines of the Cross could be promulgated ; nay, that Divine Truth itself, clad, as it is, with all that is terrible in the justice and attractive in the mercy of God, will produce no effect upon the obduracy of the sinner’s heart, without the accompanying energy of the Holy Spirit. No, my brethren ; Jesus Christ claims to himself the entire honour of our redemption. He *died* to procure that Holy Comforter which first convinces of sin, of righteousness, and of judgment, and draws the rebellious to the foot of the Cross. And he now *lives*, having passed into the heavens, to intercede continually before the throne of God, for those influences of the Spirit, without which even his own disciples would go back and walk no more with

him. Trust in him, therefore, at all times, for that energy of Divine grace which must ever be affecting your hearts to purify you from the remains of sin ; to guard you against the allurements of the world ; to fortify you against the assaults of the adversary, and to ripen you for heaven. Feel your own weakness and insufficiency. Pray without ceasing, that Almighty God would grant you, “ according to the riches of his glory, to be strengthened with might by his spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that you may be filled with all the fulness of God.” Thus look unto Jesus, as the Author and Finisher of your faith, with a spirit of cordial dependence.

And now, my hearers, having attempted to discover what the duty is which our text enjoins, and what are the motives which urge us to a constant performance of it ; it becomes us most seriously to inquire whether we do indeed thus look unto Jesus as the Author and Finisher of our faith, with a spirit of confidential trust, of humble docility, and of cordial dependence. One day we shall see him coming in the clouds of heaven, invested with the awful and majestic glory of his Father, and surrounded with an innumerable angelic host, to pass the sentence of eternal justice upon all the

enemies of God. On that day we shall have to render at His bar a strict account of the use we are making of all the mercies and privileges with which we are now favoured. On that great day of "*the wrath of Jesus Christ*," as the word of God most solemnly denotes it ; whether we shall say to the mountains and rocks, " Fall on us, and hide us from the face of Him that sitteth on the throne," or whether we shall behold that Face with composure and joy, depends upon one single condition—a condition most simple in its nature, but most momentous in its effects. It is, that we now look unto Jesus as the Author and Finisher of our faith. Do we thus look unto him ? Or is our eye filled with the vain shew of this world ? Are we continually busy in gazing upon the political prodigies and revolutions of the day ; the changes of commerce and trade ; the strifes of party, and the contests for dominion ? Are we searching the records of history, exploring the mines of science, or feasting our intellectual eye with the splendid and fascinating visions of literature ? Are we curiously prying into the best projects for amassing a little more wealth, for adding another leaf to the laurels of our reputation, or shedding on our couch of pleasure a softer down ? Are we thus engaged, instead of raising a single look of supplication for mercy unto Him who is alone able to save us from the wrath to come ? Then stand we in jeopardy every hour. Then are we in continual danger of becoming the victims of that " fiery indignation which shall devour the adversa-

ries.” “He that despised Moses’ law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who shall tread under foot the Son of God, and count the blood of the covenant wherewith he was sanctified, an unholy thing; and do despite unto the Spirit of grace!” For we know him that hath said, “Vengeance belongeth unto me: I will recompence, saith the Lord.” “It is a fearful thing to fall into the hands of the living God.”

O that these terrors of the Lord, which the unerring word of his truth discloses to our view—these terrors, which we yet behold (so great is the mercy of God) only in prospect—these terrors, which cast a gloom, dismal as the midnight of the grave, over the eternal destiny of the wicked—these terrors, which are compared by our Saviour to “the worm that never dies, to the fire that is never quenched”—these terrors, which are too vast for our conception, even when conscience awakens the most fearful forebodings, and excites the troubled imagination to form its most stupendous and terrific images of all possible evil—these terrors, over which the Almighty hath, in compassion, drawn a veil of partial obscurity, lest the full sight of them should overwhelm us with irremediable consternation and despair;—O that these terrors, which have not yet overtaken us, and from which we can yet flee, might compel us, as we value the eternal welfare of our souls, now to look unto Jesus Christ, who is alone able to save us from the wrath to come!

I cannot leave my subject without enforcing upon you, my Christian brethren, the duty of serious self-examination. You profess to be running the Christian race, and to be striving for that crown of glory which fadeth not away. Is the termination of your career continually before you? Is the eye of your faith continually directed to Him from whose hand you expect to receive those robes of righteousness and palms of victory which will adorn your eternal triumph over sin, and death, and hell? If you thus look unto Jesus, the fruits of your faith will not be hid. They will put forth their brightest and loveliest forms. They will enrich your character with a beauty, and cast around it a fragrance, that will compel even a censorious world to recognize in you the faint though sure image of your Father, who is in heaven; and to confess that the genuine spirit of Christianity, so far from debasing the human character, serves to give it the greatest dignity and happiness of which it is susceptible. If you thus look unto Jesus, he will most assuredly shed down upon you the gifts and graces of his Spirit; and your souls will be always the happy residence of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." May Almighty God, by his grace, enable you thus to adorn the religion which you profess, and thus to feel its influence in your hearts! So may he afford you the most satisfactory evidence that you are indeed looking unto Jesus as the Author and Fin-

isher of your faith. So may he beget within you a lively hope, that there is "laid up for you a crown of righteousness, which the Lord, the righteous Judge, shall give you at the last day; and not to you only, but unto all them also, that love his appearing." *Amen.*

DISCOURSE XVI.

[Delivered at the Opening of the Connecticut Asylum for the Education of Deaf and Dumb Persons, at the Request of the Directors, April 20, 1817.]

JUST two years have elapsed, since the first steps were taken towards the establishment, in this city, of an Asylum for the Instruction of the Deaf and Dumb. Those who then embarked in this enterprise felt it to be their duty to commend its future prospects to the protection of that Arm which moves so easily the complicated springs of human action, and wields, with unerring wisdom, the vast machinery of Providence. Their united supplications ascended from the lips of one* whose venerable presence has so often filled this sacred desk, and whose spirit, perhaps, now witnesses the fulfilment, in some good degree, of his wishes, and the answer of Heaven to his requests. His voice no more guides our devotions, nor animates us in the path of duty : but his memory is cherished in our hearts,

* REV. NATHAN STRONG, D. D. late Pastor of the Church in which this discourse was delivered.

and, on occasions like the present, while we mourn his absence and feel his loss, let it be a source of grateful consolation to us, that the undertaking, of which this evening is the anniversary, began under the hopeful influence of his prayers. It has met indeed with difficulties, and still labours under embarrassments, which are incident to almost all the untried efforts of benevolence. Yet, in its gradual progress, it has been encouraged by the smiles of a kind Providence, and is at length enabled to commence its practical operation.

At such a season, the Directors of its concerns have thought, that a remembrance of past favours, and a conviction of future dependence on God, rendered it proper again to unite in solemn acts of religious worship. These acts they have made thus public, from a grateful sense of the general interest that has been expressed towards the Asylum; and it is at their request that the speaker rises to address this respectable assembly.

He enters upon the duty which has thus devolved upon him, not reluctantly, yet with diffidence and solicitude, principally fearing that the cause of the Deaf and Dumb may suffer, and yet hoping that God, in whose hands the feeblest instruments are strong, will deign to make our meditations not only productive of benefit to the unfortunate objects of our pity, but of eternal good to our own souls. And, my friends, how soon would the apologies of the speaker, and the implored candour of his hearers, pass into forgetfulness, could we feel that we

are in the presence of Almighty God, and that the awful destinies of our immortal existence are connected with the events of this passing hour! May the Spirit of Grace impress these truths upon our hearts, while we take as the guide of our thoughts that portion of Scripture which is contained in

ISAIAH XXXV. 5, 6.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

THESE words depict a part of the visions of futurity which gladdened the eye of Isaiah, and irradiate his writings with so cheering a lustre that he has been called "the evangelical prophet." His predictions are assuming, in our day, some of their most glorious forms of fulfilment. For although they had a more direct reference to the time of our Saviour, by whose miraculous energy the ears of the deaf were opened, and the tongue of the dumb loosened, yet without doubt, as might be proved from the general scope and tenor of the prophetic writings, they equally allude to the universal diffusion of the Gospel in these latter ages of the church, and to its happy influence upon the hearts of all mankind. The same Saviour, who went about

doing good, is also the Lord of this lower creation. He once performed the acts of his kindness by the mere word of his power : he now is mindful of the necessitous, and makes provision for them, through the medium of his providential dispensations. It should be matter, therefore, of encouragement to us, that the establishment which is now ready to receive within its walls the sons and daughters of misfortune, however humble may be its sphere of exertion, is not overlooked in the economy of the Redeemer's kingdom ; that its probable influence is even shadowed forth in the sayings of prophecy ; and that it forms one link in that golden chain of universal good-will, which will eventually embrace and bind together the whole family of man. Let it awaken our gratitude to think, that our feeble efforts are not disregarded by the great Head of the church, and that we are permitted thus to cast our mite into his treasury.

In the chapter from which the words of my text are taken, the prophet has described the blessings of the Redeemer's kingdom, in the richest colours of Oriental imagery. He portrays by the strongest and boldest figures, the joy that will be diffused throughout the earth, when the Gospel of Jesus Christ shall have been proclaimed to all people, and its principles made the universal rule of thought and conduct. He would thus teach us the intimate connexion, even in this world, between holiness and happiness, and excite our efforts towards hastening on the latter-day glory of the church, by

placing before us the advantages that will result from it. Every exertion, then, of Christian benevolence, which forms a part of the great system of doing good, is entitled, so to speak, to the encouragements which the prophet holds forth. I shall not, therefore, depart from the spirit of the text, if, on the present occasion, I attempt to describe some of the benefits expected to result from the exertions which are making for the improvement of the Deaf and Dumb, and thus shew how it will happen, that in this department of Christian benevolence, “in the wilderness shall waters break out, and streams in the desert.”

The whole plan of my discourse, then, will be to state several advantages likely to arise from the establishment of this Asylum, and to propose several motives which should inspire those who are interested in its welfare with renewed zeal and the hopes of ultimate success.

The instruction of the Deaf and Dumb, if properly conducted, has a tendency to give important aid to many researches of the philanthropist, the philosopher, and the divine. The philanthropist and the philosopher are deeply interested in the business of education. The cultivation of the human mind is paramount to all other pursuits; inasmuch as spirit is superior to matter, and eternity to time. Youth is the season in which the powers of the mind begin to develope themselves, and language the grand instrument by which this development is to take place. Now it is beyond all doubt.

that great improvement has been made in the mode of instructing children in the use and power of language. To what extent these improvements may yet be carried, time alone can determine. The very singular condition in which the minds of the Deaf and Dumb are placed, and the peculiar means which are necessarily employed in their instruction, may furnish opportunities for observation and experiment, and the establishment of principles, with regard to the education of youth, which will not be without essential service in their general application. How much light also may in this way be thrown upon what are supposed to be the original truths, felt and recognized to be such by the mind, without any reasoning process! Many speculations, too, which now are obscure and unsettled, respecting the faculties of the human mind, may be rendered more clear and satisfactory. How many questions, also, may be solved, concerning the capability of man to originate, of himself, the notion of a God and of a future state; or, admitting his capacity to do this, whether, as a matter of fact, he ever would do it! What discoveries may be made respecting the original notions of right and wrong, the obligations of conscience, and, indeed, most of the similar topics connected with the moral sense. These hints are sufficient to shew, that beside the leading and more important uses of giving instruction to the Deaf and Dumb, their education might be made to subserve the general cause of humanity, and of correct philosophy and theology.

But I pass to considerations of more immediate advantage ; and one is, that of affording consolation to the relatives and friends of these unfortunates. Parents, make the case your own ! Fathers and mothers, think what would be your feelings, were the son of your expectations, or the daughter of your hopes, to be found in this unhappy condition ! The lamp of reason already lights its infant eye ; the smile of intelligence plays upon its countenance ; its little hand is stretched forth in significant expression of its wants ; the delightful season of prattling converse has arrived ; but its artless lisps are in vain anticipated with paternal ardour ; the voice of maternal affection falls unheard on its ear ; its silence begins to betray its misfortune, and its look and gesture soon prove, that it must be forever cut off from colloquial intercourse with man, and that parental love must labour under unexpected difficulties, in preparing it for its journey through the thorny world upon which it has entered. How many experiments must be made before its novel language can be understood ! How often must its instruction be attempted before the least improvement can take place ! How imperfect, after every effort, must this improvement be ! Who shall shape its future course through life ? Who shall provide it with sources of intellectual comfort ? Who shall explain to it the invisible realities of a future world ? Ah ! my hearers, I could spread before you scenes of a mother's anguish, I could read to you letters of a father's anxiety, which

would not fail to move your hearts to pity, and your eyes to tears, and to satisfy you that the prospect which the instruction of their deaf and dumb children opens to parents, is a balm for one of the keenest of sorrows, inasmuch as it is a relief for what has been hitherto considered an irremediable misfortune.

The most important advantages, however, in the education of the Deaf and Dumb, accrue to those who are the subjects of it ; and these are advantages which it is extremely difficult for those of us, who are in possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He, who has always trod the soil, and breathed the air of freedom, cannot sympathize with the feelings of ecstasy which glow in the breast of him who, having long been the tenant of some dreary dungeon, is brought forth to the cheering influence of light and liberty.

But there is a sickness more dreadful than that of the body ; there are chains more galling than those of the dungeon—the immortal mind preying upon itself, and so imprisoned as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed as the sources of its highest expectations and hopes.—Such must often be the condition of the uninstructed Deaf and Dumb ! What mysterious darkness must sadden their souls ! How imperfectly can

they account for the wonders that surround them ! Must not each one of them, in the language of thought, sometimes say, “ What is it that makes me differ from my fellow-men ? Why are they so much my superiors ? What is that strange mode of communicating by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expressions of joy ? Why do I not possess it ; or why can it not be communicated to me ? What are those mysterious characters, over which they pore with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless ? What mean the ten thousand customs, which I witness in the private circles and the public assemblies, and which possess such mighty influence over the conduct and feelings of those around me ? And that termination of life ; that placing in the cold bosom of the earth, those whom I have loved so long and so tenderly ; how it makes me shudder !—What is death ?—Why are my friends thus laid by and forgotten ? Will they never revive from this strange slumber ? Shall the grass always grow over them ? Shall I see their faces no more for ever ? And must I also thus cease to move, and fall into an eternal sleep ?”

And these are the meditations of an immortal mind—looking through the grates of its prison-house upon objects, on which the rays of Revelation shed no light, but all of which are obscured by the shadows of doubt, or shrouded in the darkest

gloom of ignorance. And this mind *may* be set free ; *may* be enabled to expatiate through the boundless fields of intellectual and moral research ; may have the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view ; may be led to understand who is the Author of its being—what are its duties to him—how its offences may be pardoned through the blood of the Saviour—how its affections may be purified through the influences of the Spirit—how it may at last gain the victory over death, and triumph over the horrors of the grave. Instead of having the scope of its vision terminated by the narrow horizon of human life, it stretches into the endless expanse of eternity ;—instead of looking, with contracted gaze, at the little circle of visible objects, with which it is surrounded, it rises to the majestic contemplation of its own immortal existence, to the sublime conception of an Infinite and Supreme Intelligence, and to the ineffable displays of his goodness in the wonders of redeeming love.

Behold these immortal minds ! Some of them are before you ; the pledges, we trust, of multitudes who will be rescued from the thralldom of ignorance. Pursue, in imagination, their future progress in time, and in eternity, and say, my hearers, whether I appreciate too highly the blessings which we wish to be made the instruments of conferring upon the Deaf and Dumb.

For the means of anticipating these blessings the Deaf and Dumb owe much to the liberality of gen-

erous individuals in our sister States ; whose benevolence is only equalled by the expanded view which they take of the importance of concentrating, at present, the resources of the country in one establishment, that, by the extent of its means, the number of its pupils, and the qualifications of its instructors, it may enjoy the opportunity of maturing a uniform system of education for the Deaf and Dumb, and of training up teachers for such remoter places as may need similar establishments.

This State, too, has, we trust, given a pledge, that it will not abandon an Asylum which its own citizens have had the honour of founding, and which claims a connexion (a humble one indeed) with its other humane and literary institutions.

In this city, however, have the principal efforts been made in favour of this undertaking. Here, in the wise dispensations of his providence, God saw fit to afflict an interesting child with this affecting calamity, that her misfortune might move the feelings, and rouse the efforts of her parents and friends, in behalf of her fellow-sufferers. Here was excited, in consequence, that spirit of research which led to the melancholy discovery that our own small State probably contains one hundred of these unfortunates. Here were raised up the original benefactors of the Deaf and Dumb, whose benevolence has enabled the Asylum to open its doors for the reception of pupils much sooner than was at first contemplated. Here, the hearts of many have been moved to offices

of kindness, and labours of love, which the objects of their regard will have reason ever to remember with affectionate gratitude ; and here is witnessed, for the first time in this western world, the affecting sight of a little group of fellow-sufferers assembling for instruction, whom neither sex, nor age, nor distance, could prevent from hastening to embrace the first opportunity of aspiring to the privileges that we enjoy, as rational, social, and immortal beings. They know the value of the gift that is offered them, and are not reluctant to quit the delights of their native home—(delights doubly dear to those whose circle of enjoyment is so contracted)—nor to forsake the endearments of the parental roof, that they may find, in a land of strangers, and through toils of indefatigable perseverance, the treasures of wisdom and knowledge. How can the importunity of such suppliants be rejected ! Hard is that heart which can resist such claims upon its kindness.

Nor, we trust, will motives be found wanting for future exertions in behalf of these children of misfortune. It is always more blessed to give than to receive.—Efforts of charity, prudently and usefully directed, never fail abundantly to repay those by whom they are made. This is true, not only with regard to individuals, but also public bodies of men. That town, whose character is one of benevolence and good-will towards the unhappy, enjoys, in the opinion of all the wise and good, a reputation more exalted, more valuable, more noble,

than it can possibly gain by the most extensive pursuits of commerce and the arts ; by the most elaborate improvements in trade or manufactures ; by the richest displays of its wealth, or the splendour of its edifices ; by the proudest monuments of its taste or genius. It gains, too, the smiles of Heaven, whose blessings descend upon it in various forms of Divine munificence. While the hearts of its inhabitants expand in charity towards others, and the labours of their hands are united in one common object, they learn together the pleasure of doing good ; they find at least one green spot of repose in the desert of life, where they may cull some fruits of paradise, and draw refreshment from streams that flow from the river of God. They feel that they are fellow-pilgrims in the same wilderness of cares and sorrows ; and, while they look to that country to which they are all hastening, while they tread in the footsteps of Him who went about doing good, how quickly do their differences of opinion soften ; the lines of sectarian division melt away ; and even political jealousies and animosities retire into the shades of forgetfulness !

Yes, my hearers, godliness hath the promise of this life, as well as of that which is to come. The spirit of Christian benevolence is the only one which will change, completely, the aspect of human affairs. It has already begun to knit together the affections, not only of towns and villages, but of numerous sects throughout the world, and seems to be preparing to embrace within its influence even

states and kingdoms. On its hallowed ground, a respite is given to political and religious warfare;—men lay down the weapons of contention, and cherish, for a season at least, the Divine temper of peace on earth, and good will towards men.

Every charitable effort, conducted upon Christian principles, and with a dependence on the Supreme Head of the church, forms a part of the great system of doing good, and looks forward to that delightful day, when the earth shall be filled with righteousness, and peace, and joy in the Holy Ghost.

While, therefore, my hearers, I would endeavour to excite an interest in your hearts in behalf of our infant establishment, by portraying its advantages, and addressing to you motives of encouragement with regard to its future progress, drawn from topics of a more personal and local kind, permit me to place before you the purest and noblest motive of all, in this, and in every charitable exertion;—the tendency it will have to promote the welfare of the Redeemer's Kingdom.

It was the future advent of this kingdom which filled the heart of the prophet with rapture, when he wrote the chapter which has been read in our hearing. Do we participate, in any degree, of his spirit? Do our efforts for doing good, however humble may be their sphere of influence, proceed from a wish that thus we may be made the instruments of advancing that period, when the heathen shall be given to Christ for his inheritance, and

the uttermost parts of the earth for his possession ; when, through the influence of his Gospel, and the efficacy of his Grace, “ the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose ;” when “ the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads : when they shall obtain joy and gladness, and sorrow and sighing shall flee away.”

It is Jesus Christ whom we are thus bound to love, to imitate, and to obey. We are stewards, but of His bounty ; we are labourers in His vineyard. Whatsoever we do, should be done in His name. For it is by this test, that all our efforts to do good will be tried at the great day of His dread and awful retribution. Let us not fail then to make a suitable improvement of this occasion, by inquiring, whether our benevolence towards men springs from love towards the Saviour of our souls ; whether our humanity is something more than the offspring of mere sympathetic tenderness : for it is a truth which rests on the authority of our final Judge, that, without the principle of Divine love within our breasts, we may bestow all our goods to feed the poor, we may give our very bodies to be burned, and yet by all this be profited nothing.

While we seek, therefore, to sooth the distresses and dispel the ignorance of the unfortunate objects of our regard ; while we would unfold to them the wonders of that Religion in which we profess to believe, and set before them the love of that Saviour

on whom all our hopes rest ; let us be grateful to God for the very superior advantages which we enjoy—consider how imperfectly we improve them—be mindful, that after all we do, we are but unprofitable servants—and thus, feeling the necessity of our continual reliance upon Jesus Christ, trust alone to His righteousness for acceptance with God. That this may be the sure foundation, to each one of us, of peace in this world, and of happiness in the next, may God of his mercy grant ! *Amen.*

*The following Hymns, composed for the occasion,
made a part of the Religious Exercises of the
Evening.*

HYMN I. (Isaiah xxxv.)

THE wild and solitary place,
Where lonely silence frown'd,
Awakes to verdure, light and grace,
With sudden beauty crown'd.

Through the long waste, neglected soil,
A stream of mercy flows ;
And bids its thirsty desert smile,
And blossom as the rose.

Ye feeble hands, your strength renew ;
Ye doubtful hearts, believe ;
Unclose your eyes, ye blind, and view ;
Ye sad, no longer grieve.

Behold ! the deafen'd ear has caught
Salvation's raptured sound ;
Praise to the speechless lip is taught,
The helpless lost are found.

Say then, with joyful voice aloud,
JEHOVAH'S work we see :
He hath his way within the cloud,
His footsteps on the sea.

But righteous is he to perform ;
 His word is truth indeed :
 And 'mid the sunshine or the storm,
 His purposes proceed.



HYMN II.

WHILE in this glad, inspiring hour,
 We praise Almighty Grace and Power,
 While strains of grateful music rise,
 E'en with their tone remembrance sighs.

He, who implor'd, with zeal divine,
 A blessing on this great design,
 Now sleeps in dust ; and sad we bend
 To mourn the Pastor and the Friend.

Yet, oh ! if angels cloth'd in light,
 E'er hover round this vale of night ;
 If mortal wanderings ever prove
 Their watchful glance of guardian love ;

Perchance, he views his earthly home,
 This lonely flock, this holy dome ;
 And while our humble prayers arise,
 Aids with his harp the sacrifice.

But who can speak his boundless joys,
 When those who heard their Shepherd's voice,
 Shall meet him in a world of rest,
 And join the spirits of the blest



HYMN III.

YE happy, rescued throng,
 Escap'd from gathering night,
 Who mourn'd in darkness long,
 While all around was light.

As through the cloud
 The day-star gleams,
 Oh ! love the Hand
 That gave its beams.

And ye whose soften'd souls
 Each generous feeling prove,
 Whose prayers and labours aid
 This ministry of love ;

JEHOVAH's name
 Conspire to raise ;
 His was the work,
 Be his the praise.

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